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Chronicle

The War.—On the British fronts, at Lens and before Ypres, the fighting has been almost continuous. The British launched a partial attack from the Ypres

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lines, which at first carried them into and beyond the enemy's positions, but under the savage counter-attacks of the Germans they were forced to yield back some of the territory won on the Ypres-Menin Road. Before Lens, following up the advantages gained as the result of the capture of Hill 70, the Canadians have gone forward steadily. They are actually in the city itself, around which the fighting was of the severest character, especially around the great strategic slag-heap "the green crassier" on the southern edge of the town.

On August 20 the French made a heavy attack on the German positions around Verdun, north of the city and on both banks of the Meuse, advancing to a depth of a mile on an eleven-mile front and capturing, according to their report, 4,000 unwounded prisoners. On the left bank of the Meuse they took Avocourt Wood, the two summits of Le Mort Homme, Corbeaux Wood and Cumières Wood. On the right bank they captured Talou Ridge, Champneuville, Hill 344, Mormont Farm and Hill 240, north of Louvemont. Holding their gains against the fiercest counter-attacks, they again moved forward on August 24 on the left bank of the Meuse between Avocourt and Le Mort Homme, taking the strongly fortified Hill 304 and Canard Wood to the west, gaining also on the south bank of Forges Brook between Haucourt and Bethincourt. Hill 304, together with Le Mort Homme, commands all the ravines and approaches as far as Douaumont. The loss of these positions deprives the Germans of all observation posts from which it is possible to watch the French movements. By August 26 the French were practically on the lines they occupied when the Crown Prince made his first attack on Verdun at the end of February, 1916. They claim over 8,000 prisoners. A further advance on the right bank of the Meuse on August 26, brought them a gain of about two-thirds of a mile on a front of two miles and a half, giving them possession of the Fosses and the Beaumont woods and bringing them to the outskirts of Beaumont.

The Italian offensive, whose initial movement was re-

corded last week, has been so far on a greater scale than anything Italy has yet attempted. More guns are reported in action, more men engaged, the front of attacks longer, thirty-seven miles in the first stage, and the movement is pushed with greater intensity than in the case of any other operation on this front. On the first day of the offensive the Italians had crossed the Isonzo north of Gorizia between that city and Tolmino, and had taken over 7,000 prisoners. They then pressed forward past Canale to occupy the entire "bulge" of the Isonzo on the front of attack. As soon as the river was crossed in safety the line from Gorizia to the sea took up the fighting and directed its efforts towards the Carso and the belt of country between the Carso and the road from Gorizia to Aidussina. By August 26, official reports from Rome claimed that the number of prisoners so far captured amounted to 600 officers and 23,000 men with 75 heavy guns, while Vienna claimed 250 officers and more than 8,000 men prisoners and many machine guns. The Italian troops were reported to be paying a heavy toll for their success, but steadily pressed forward, until on August 25, their Second Army Corps under General Capello captured the strong positions on the Monte Santo, five miles northeast of Gorizia, and 2,240 feet above sea-level. The capture of Monte Santo clears the way for the Italian armies both to the north where they were held back at Tolmino, and to the south where they have been held back by the Carso plateau. Italian monitors have bombarded Hermada whose volcanic mounds bar the way to Trieste.

With Riga as their probable objective, the Germans have launched a determined offensive on the extreme northern end of the Russian line and have achieved some initial success. The Russians were compelled to withdraw between the River Aa and the Tirul marshes, the enemy pressing them back across the low lands which extend from the Aa to the Dvina. By August 25 the Russians seemed to have put up a little stiffer resistance, although it is almost impossible to speak accurately of the military situation as there is evidently a strict censorship. The Russians now seem to realize the danger which the capture of Riga and the subsequent threat to Petrograd would mean to the country both from a military and political point of view.

On August 20, the first definite step to set in motion

the machinery by which the Government will gain complete control of the coal industry of the nation was taken

**Coal Traffic
Head**

by President Wilson, when he designated Robert S. Lovett Federal Agent under the Priority Shipments act.

The latter directed forty-six railroads to give bituminous coal shipments from the mines for the Northwest via the Great Lakes, precedence over other business. Among the railroads placed under this order, are the New York Central, the Pennsylvania, the Baltimore & Ohio, and other systems which carry coal from most of the great bituminous fields. The President acted because of information that coal was not being shipped to the Lake ports for reshipment by water to the Northwestern States in quantities deemed necessary to meet the unusual war conditions.

On August 23, by an executive order the President named Dr. H. A. Garfield, President of Williams College, Coal Administrator, fixed the price of anthracite

**Coal Administrator
and Anthracite Price**

coal at the mine, ranging from \$4 to \$5.30 a ton, according to the grade, and named the conditions under

which jobbers would be permitted to operate. The regulation of the retailers was left in the hands of the Coal Administrator with authority to use drastic power and with instructions to use every effort to bring relief to the country. It was generally thought in Washington that the action of the President would mean a considerable drop in the price of anthracite coal. Dr. Garfield is already at the head of the commission to determine the price for the wheat crop of 1917. In a statement to the *New York Times* he declared that in his position of Coal Administrator three cardinal principles would be observed: Fair treatment of operators under conditions that would stimulate production; fair treatment of the jobbers with restrictions which would prevent this branch of the trade taking advantage of the retailer; fair treatment of the retailer, with restrictions, if necessary, which would prevent exorbitant profits. Dr. Garfield is resolved, as far as lies in his power, to do away with coal-waste and profiteering.

Mexico.—There is still great restlessness and persecution in Mexico. Last week Villa made one of his spectacular raids in the North and, a short time before, according to private but reliable information, Felix Diaz defeated a force

**A Notable
Protest**

sent against him by Carranza. Despite his many difficulties, however, the First Chief is active in his campaign against religion. His attitude towards the priests and churches in Guadalajara called forth this protest from the inhabitants of that city:

A Protest presented to the President of the Republic by a large group of workmen and students of Guadalajara, against the recent insults and outrages committed by the authorities of that city in their systematic hostility to Catholicism.

To the President of the United States of Mexico:

On the eleventh of the present month, by the order, as is

known, of the District Judge of this City, the Municipal Council unjustly ordered and carried out the search of certain Catholic churches, and arrested Catholic priests, under pretext of complicity in the crime of rebellion attributed to the Most Rev. Archbishop of Guadalajara for having published a pastoral letter, which without cause or reason was called seditious.

The above-mentioned arrest of the priests and the search of the churches took place in violation of all decency and were accompanied by indignities, such as the following: for several hours, all those, most of them women and children, who at that time were in the church where the search was going on, were prevented from leaving the building.

With the purpose of protesting peacefully and respectfully against the above-named facts, on the twelfth inst. a group of more than 2,000 persons of all ranks of society started from the garden of the Santuario towards the center of the city in orderly manifestation. During their passage the number of manifestants increased rapidly, a proof that the great majority of the people sympathized with the protest which was being made. The attitude of these protestants was orderly, peaceful and respectful; more than this, during the whole course of the parade, absolute silence prevailed. The object of the parade could be known only by two placards which headed the procession and which read: "We protest against the attempted search of our churches," "We protest against the imprisonment of our priests." Suddenly and without provocation a band of police reserves, in obedience to the outrageous command of the Municipal Chief, Don Luis Castellanos Tapia, made a dastardly attack, revolver in hand, on the above-named placards, with the purpose, which they at last accomplished, of wrenching them from the hands of the bearers whom they insulted and brutally struck. As if this were not enough, they inflicted the same savage treatment, insults and blows, on many of the manifestants, among others, on women and girls, with the result that the procession was broken up. Meanwhile some of the marchers and others who took no part in the procession, went to the Municipal Chief to beg him to stop the outrageous conduct of his subordinates. Instead of obtaining their request, the delegates were arrested, together with some of their friends, who attempted to investigate their arrest and to intercede for them.

Moreover after the parade was broken up, certain other persons were also arrested. The number rose to twenty-six, nearly all of them young students. Several of them were driven with blows to prison. One individual, named Sandoval, Chief of the Bureau of Safety, distinguished himself above others by the cruel treatment he inflicted upon the prisoners. On the following day, four or five of the prisoners were given their liberty, the others were transferred to the State prison, and condemned to a fifteen days' confinement or a fine of 200 pesos. In the prison they were subjected to the harshest treatment, obliged to carry wood from the outside of the prison, to sweep and scrub the floors. Finally on the night of the sixteenth of the same month, the *Presidencia Municipal*, on the order of the Governor of the State, who in his turn was authorized by you, Mr. President, proceeded to close eight churches, the most revered by the Catholic population of this city, on the ground, absolutely unfounded, that a work of sedition was going on in them.

The aforesaid facts conclusively establish a deliberate attempt on the part of the authorities who took part in them to outrage openly the religious sentiment so deeply rooted in the soul of the people of Guadalajara, as well as in that of the people of Jalisco and of the majority of the population of the entire country. In order to crown with success this work of systematic opposition, these authorities have never scrupled or hesitated to violate again and again the fundamental laws of the country.

To attempt to prevent the mere circulation of the pastoral of the Most Rev. Archbishop, a document which no one can look upon as seditious, to persecute its author and the priests who read it, is a violation of the Sixth and Seventh Articles of the Federal Constitution: these guarantee the right of the free expression of ideas, the privilege of committing them to writing and publishing them, a thing which all men look upon as a natural right and which is recognized and respected among all the civilized nations of the earth.

The Sixteenth Article of the Constitution lays it down that no one can be curtailed in liberty except for some determined crime which the law punishes with imprisonment and unless some formal complaint or indictment be brought against him, to deprive him of that liberty. But the same Article declares beforehand that the inquiry must be limited to the objects sought, and in due relation naturally to the subject under investigation. If this be so, by what right are the priests who read the pastoral letter brought to court and imprisoned, since in this act there is not a single constituent element of any crime whatever? Since these priests were accused of the crime of rebellion for having read the letter alluded to, why was the search made in the churches not confined to the mere search for the letter? Why was there an organized hunt for documents in general, a crime prohibited by the law? Why were papers seized which had nothing to do with the above-mentioned fact, and even books from the private libraries of these priests, against the decision of the Articles 154 and 158 of the Federal Code of Criminal Procedure?

The arrest of the priests, the beginning of the criminal proceedings against them, the declaration that they were formally prisoners are by the very fact a violation of Article Fourteen of the Constitution, inasmuch as the acts took place, not only without any legal foundation, but against the express provisions of the law, against Articles 107, 130, and 142 of the Federal Code of Criminal Procedure. For these make it clear that the basis of criminal procedure is the existence of some fact or the omission thereof which the law considers a crime; that before the order of arrest or imprisonment be issued there exist the suspicion that one is guilty of a crime and that in case of formal imprisonment the existence of some illegal act be proved.

In the breaking up of the public manifestation which was organized to protest against the search of the churches and the imprisonment of the priests the Sixth and Ninth Articles of the Federal Constitution were openly infringed. These give the right of public manifestation and expression of opinions under the condition, verified in the case, that there be no attack on morality, or the rights of a third party, that there be no incitement to crime and that the public order be not disturbed. The aforesaid articles also grant the right of association or peaceful gathering, the right even to protest, as was the case against the acts of the authorities, on condition that authority be not insulted and that threats of violence be not used against it. It is said that there is a regulation prohibiting these manifestations without a special license. As this regulation imposes a condition not recognized by the Constitution, it is evidently unconstitutional and should not be complied with. To require a license in order to exercise a right recognized by Article Nine, is to nullify the guarantee which it gives. In the arrest of some of the marchers, and their detention in a narrow, unsanitary and ill-ventilated prison, in their imprisonment there a whole night, the Sixteenth and Nineteenth Articles of the Constitution were violated. In the imposition of the sentence of fifteen days' confinement or a fine of 200 pesos. Articles Fourteen, Twenty-one, Twenty-two, of the Constitution and Articles 116, 118, 121, 122, of the Penal Code were likewise infringed.

The young men arrested were obliged to perform humiliating labors, only to cause them greater humiliation. Articles Sixteen and Nineteen were thus violated; the former because discom-

fort was caused them without the written and legal warrant of the proper authority, the latter because it expressly and formally forbids that such discomfort be caused in the prisons without legal authority. In the imposition of forced labor, the Fifth Article of the Constitution was also violated.

Finally, since the action begun against the Most Rev. Archbishop and the arrested priests is unjustified and groundless, we must consider unjustified likewise and unreasonable the closing of our churches, ordered by you and due undoubtedly to false information which you have received about the incident.

In view of the above, we the undersigned Catholic workmen and students of this city, expressing as we do the common sentiment of the people of Jalisco, protest, Mr. President, with all respect, but with all the energy of our souls, against the unjust and arbitrary persecution of which this Catholic people and its pastors are victims, a persecution in violation of the clearest and most emphatic articles of the law, as we can prove by the series of outrages above mentioned. We ask redress for these insults and outrages, liberty for the prisoners and the reopening of our closed churches.

We trust that in your sentiment of rectitude and fair play, you will know how to do us justice, for the happiness and the honor of the country.

At last reports, Carranza had not answered the protestants.

The following letter written to AMERICA by a prominent Yucatanian throws an interesting sidelight on some

An Interesting Sidelight

features of the Mexican revolution for liberty, equality and fraternity. As usual it contains revelations about the robbery of churches by those in power:

I am sending under separate cover *La Vox de la Revolución* for June 24 and June 27. You will find therein an open letter by Victor Rendon, a man without a country, to Alvarado. Rendon was born here in Yucatan; but in 1904 he took out his first papers in Los Angeles, California, thereby renouncing allegiance to every foreign power, and particularly to the Republic of Mexico, as the declaration of intention reads. Ten years after that he posed as a leader in Yucatan, in a grand rally to stimulate feeling against Yankees; shortly afterward, this man, who was first a Mexican, next a quasi-American, after that an anti-American, during Huerta's régime, became a new-fledged Constitutionalist. So great and important were his services to the revolution headed by Carranza, though no one knows what he did, that in March, 1915, he was appointed Yucatan's Secretary of State. Some time after that, Alvarado sent him to New York with full powers to manage, direct and administer the affairs of the money-making concern *La Comision Reguladora del Mercado de Henequén*, an institution established for the purpose of protecting the interests and rights of the sisal farmers during the régime of Madero, but which at present is the most powerful tool in the hands of Alvarado to send money to Carranza to prop up his miserable government. Well, this prominent self-styled thinker and financier, Doctor Rendon, had his own way, for a while, and he and Alvarado were firm friends. But even the best of friends must part. Alvarado dismissed Rendon and threatened him with criminal proceedings, but I am inclined to think that those proceedings will not be instituted, because Alvarado and Rendon and Rendon and Alvarado impersonated the same character, and what one did was approved by the other. We don't know what the trouble was, but as already stated Rendon was threatened and then the Spanish saying was fulfilled: *Cuando se pelean las comadres, se dicen las verdades*. "When gossips quarrel, they insult each other." "The truth will out." In the aforesaid letter to Alvarado, Rendon urges Alvarado to

state publicly the whereabouts of the gems of great value that were taken from the churches, in order to stop all gossip on the matter. Strange that Dr. Rendon did not give this good advice to the brave General before he was threatened with criminal prosecution. But that cannot be explained, except perhaps by the fact that both belong to the grand old party of the revolution.

One word more. In the same letter Rendon refers to the various amounts of money spent by Alvarado, inviting him to inform the people under what authority he spent those enormous sums, especially those applied to his own propaganda. He forgets that Alvarado was, in Yucatan, General-in-Chief of the Army of the South East, Governor and Military Commander of the State of Yucatan, with *extraordinary powers* granted by the First Chief, Carranza. Has Dr. Rendon forgotten that? Does he not remember that only on account of the said extraordinary powers could Alvarado appoint him, a Mexican renegade, to be Secretary of State of the down-trodden State of Yucatan, one of the States of Mexico? Again, the money that Alvarado used for his own personal advancement, as he believes, was it not paid out of the funds of the *Comision Reguladora del Mercado de Henequen*, and was not that money, when those payments were made, exclusively in charge of the thinker and financier Dr. Rendon? Is it possible that this great thinker, who is half a Mexican and half an American, does not know that a public official has no right to apply any money belonging to the State or to the Government except to purposes determined by law? Would Mayor Mitchel think of using one cent of the moneys belonging to the Government of the City of New York to his own advantage, say for instance, in his campaign for reelection?

But it is useless to ask this Carranzista any such questions. He knows that he is safe. He knows that no one will dare journey to New York to disturb him in the peaceful enjoyment of his prosperity.

Mexican politics are evidently not all blood.

Russia.—The Extraordinary National Council opened at Moscow, August 25, in the large State theater. The makeup of the Council was as follows: One hundred representatives from the Councils of Workmen's and Soldiers' and Peasants' Deputies, 5 from each of the Nationalities, 10 from the Cossack Council, 15 from the Petrograd municipality, 14 from the universities, and in addition delegates from Zemstvos, labor unions, academies of science and arts, the women's unions and the Orthodox Church. The army was represented by delegates from committees at the front and from other army committees. According to forecasts that came from Petrograd August 23 the Council was expected to result in a struggle between the Cabinet, backed by the Socialist Left, and the bourgeoisie, consisting of Constitutional Democrats, discontented business men and dismissed generals. The Moscow labor unions, it was announced on August 25, were opposing the Council, on the ground that it was "counter-revolutionary," and so constituted that democratic organizations could not participate in it. Maximalists and Social Revolutionists were also against the Council because it is not, as they maintain, representative of the people. They announced in advance that they would abide by none of the Council's decisions.

The Council of Cossacks, however, voted full confidence in Premier Kerensky and in Lieut. Gen. Korniloff, Commander-in-Chief of the Russian armies. In reply to a demand made by the Soldiers' and Workmen's Delegates that Korniloff be dismissed, owing to his severity, the Cossacks adopted a resolution approving his course, denying the Delegates' right to interfere, and calling Korniloff "the only General able to restore order and lead the country out of a critical situation."

The Commander-in-Chief has demanded the militarization of railways, in order to forestall a general strike and prevent a total collapse of the railway service. M. Shubersky, Chief Traffic Manager, in a recent report he made, says there are 700,000 less freight cars in Russia now than there were a year ago, and twenty-five per cent of the locomotives are out of commission.

Owing to differences with Premier Kerensky, M. Savinkoff, the acting Minister of War, has resigned. The Constituent Assembly has been postponed from November 25 to December 11. Finland is still in a state of turmoil. No Cabinet has been formed and the Socialists persist in attempting to renew the sessions of the Landtag, but Premier Kerensky has ordered Governor Stakhovitch to force, if necessary, the members to disperse.

At a preliminary conference presided over by L. Rodzianko, President of the Duma, Prince Troubetzkoy bitterly attacked the Government, declaring that the "sacred revolution" had fallen under the "coarse claws" of selfish plunderers. As Petrograd, which dominates the Government is the "center of rottenness" the speaker urged the transfer of the capital to Moscow. Premier Kerensky was the only one who escaped the Prince's general condemnation.

The Council formally opened at 3 p. m., August 26, with a speech by the Premier which lasted an hour and a half. In the course of his address he said:

Those who think the moment has come to overthrow the revolutionary power with bayonets are making a mistake. Let them take care, for our authority is supported by the boundless confidence of the people and by millions of soldiers who are defending us against the German invasion.

The Provisional Government is convinced that all of you who have come here will forget everything except your duty toward your country and the revolution. The Government believes it can tell the truth, not only to our friends but also to our enemies, those who are destroying our troops and those among us who are waiting for the moment when they may be able to raise their heads and pounce on the free Russian people.

I say again I will hide nothing from you, for we have come together for the first time to speak to you frankly, to tell you of the unbearable, the immense responsibility which we are carrying despite all the blows we are receiving. Citizens, the State is passing through a period of mortal danger. I do not say more, for you all understand.

The Premier warned certain turbulent nationalities in Russia not to take advantage of the present difficulties in order to violate the country's free-will, and told the Maximalists not to corrupt the army's discipline.

The First Session

Russia's New Nationalities

A. HILLIARD ATTERIDGE

MANY interesting problems are being raised by the Russian Revolution and the internal chaos that has followed it. It would be exceedingly rash to prophesy what the state of things will be when the deluge of disorder subsides and the firm land appears again. But it seems fairly certain that, in our future maps of Europe, Russia will not appear as one single State extending from the Vistula into Asia. Czardom is gone, and with it the idea of monotonous unity and despotic centralization.

The tendency of modern European politics is to recognize very fully the principle of nationalities. The Allies, who are opposed to the League of Central Europe, have recognized this principle in every statement of their war aims. And, though the new Government of Russia has formulated no very distinct policy, many of its acts point to a readiness to recognize the rights of the smaller nationalities in the Russian Empire. Perhaps the revolutionary parties are all the more ready to take this line because it is a distinct departure from the old policy of the Czars. Their ideal since the days of Peter the Great was to extend one dead level of uniformity to all their dominions, and as far as possible make all their subjects Russian in nationality and "Orthodox" in religion. Now many of the peoples of the Russian empire are not Russians, and even in the Russian race itself there are several marked varieties. To take only one instance, in language, traditions and feeling the "Little Russians" of Kiev differ as much from the "Great Russians" of Moscow and Novgorod as the Lowland Scots differ from the Englishmen of the southern shires.

When the last Russian census was taken, in January, 1914, the census papers were printed in no less than seventy-two different languages. Of course, this was partly due to the fact that a great part of Asia had to be included in the census; but even in European Russia there is a wonderful variety of races, languages and religions. The official mind of old days looked forward to a time when they would all have learned to speak Russian, would accept Orthodoxy as their religion, and forget their local feelings of nationality in devotion to Pan Slavism and loyalty to the Czar.

Russian policy had long been working in this direction. The treaties of 1815 had established a Polish Kingdom. At Warsaw, the Czar was only King of Poland. The earlier treaty, by which Finland was annexed, in 1809, had given that country semi-independence. Once he passed its boundaries the Czar was only the Grand Duke of Finland. But after 1830, the Czar Nicholas I. swept away the local independence of Poland, and in the last years of the nineteenth century, under Nicholas II., the policy was adopted of under-

mining and destroying the home rule of Finland. As the State Church was an all-important factor in producing official uniformity, the Catholic Church was now persecuted, now barely tolerated; and the attack on Polish nationality was largely motivated by the fact that the Poles are a Catholic people.

In the last years of the Empire, there were several local nationalist movements in progress in Russia. The official maps of European Russia show the country divided into a number of provinces, mostly named from their chief towns. But to understand anything of Russia, one wants another kind of map, showing the distribution of its population and their various nationalities. The 150 millions of European Russia are very unevenly distributed. The greatest density of population is found in Poland and in the rich agricultural lands of southwestern Russia between the Dnieper and the Pruth. Thence, northward and eastward, the country becomes less and less populous. There are few great cities, but in the south and center there are thousands of small villages. Russia is a land of villages. These are more scattered in the north, till at last one reaches the barren region of half-frozen marshes; but everywhere there are wide tracts that are almost uninhabited, marshy forests, swamps, and almost treeless steppe. Now, the more populous regions of the west and southwest are amongst those where the people are either non-Russian or differ from the Russians of the center and north; and these peoples have languages of their own and strongly cherish national traditions. The Russia which dominated all the rest of the country, and which the Czars took as the model to which it was all to be reduced, is the land of the "Great Russians," the central mass of the country around the upper Volga and stretching northwards towards the White Sea. It made up most of the empire which Peter the Great inherited, with Moscow for his capital, before he built his new city of St. Petersburg among the swamps at the head of the Gulf of Finland. In those days Poland was a great kingdom and the Turks held the northern shores of the Black Sea. But Peter's empire included the lands of the upper Dnieper and the city of Kiev.

Before the Turkish inroads, Kiev had been the capital of an earlier Russia. It had been the first Christian city in the days when SS. Cyril and Methodius began their mission to the Russian people; and it is still the nationalist capital of the race known in Russia as the "Little Russians," and in the rest of the world as the Ruthenians. Political and national boundaries do not always correspond in Europe, and the country of the Ruthenians stretches beyond the frontiers of Russia. There are some millions of them in Hungary, Galicia and southern Poland. Nor is it easy to define racial boundaries. Po-

litical motives lead to exaggerations on the subject, and the Ruthenians claim as their own all the country as far as the Black Sea, including the port of Odessa, though in these southern lands the population is certainly very mixed.

In Galicia and Hungary, and in southern Poland, the Ruthenians are mostly Uniats, sometimes loosely described as "Greek Catholics," but really using not a Greek but an Old Slav liturgy, and in union with the Holy See. In their case, religion is linked with nationality, and the union with Rome is strengthened by the fact that it is also a protest against the official Pan-slavist propaganda of Russia. Among the prelates at Lemberg are a Latin and a Uniat archbishop. When the Russians occupied the place in 1914, they turned even the local sympathizers against them by handing over Uniat churches to the schismatics and carrying off the Ruthenian archbishop, Mgr. Szeptycki, a prisoner into Russia. In the Russian districts inhabited by the Ruthenians, the Uniats are a small minority, as a result of the persecuting policy of the Czars; but after the proclamation of religious liberty in 1905, so many of the people returned to union with the Holy See, that a few years later the new policy of toleration was abandoned. But there is a marked tendency towards reunion, for even the Orthodox Ruthenians have long been restless under the domination of the Russian State Church. There has been a still greater restlessness in the sphere of politics. Among the national heroes of the Ruthenians are the leaders of unsuccessful revolts in earlier days when their land was known as the Ukraine, that is, "the border land" between Poland and the Turkish dominions. The only name known to English-speaking people among these national heroes is Mazeppa, the ally of Charles XII of Sweden against Peter the Great. The Ruthenians regard the Russians of the north as an inferior race, a mixture of Slavs, Tartars and Finns. They themselves are a prosperous people. They possess some of the finest wheat lands of Russia, rich pastures abounding in cattle, and a growing woolen industry in some of the towns. Before the war there had been a well-organized home rule movement in the country in close relation with the Ruthenians of Austro-Hungary and the exiles and emigrants in other lands. The Czar's Government treated it as an artificial movement promoted by Austria, but there is no doubt it was a spontaneous national movement.

The Russian revolution of last March led to a crisis. No longer compelled to act in secret, the Ruthenian National Committee met openly at Kief, the old capital of the country. When the Petrograd Revolutionists began to drift into communism, and over the greater part of Russia the peasants began to divide up the lands, the Kief Committee declared against the new policy, and demanded semi-independence for the country with the creation of a national army. Kerensky hurried from Petrograd to Kief to negotiate with the Ruthenian Com-

mittee, and found that the only way he could prevent an open revolt was by promising nearly all they demanded, with the result that when he returned to Petrograd several of his colleagues in the Government resigned as a protest against his concessions. He told them that if he had not given way, 30,000,000 in the south would have separated from Russia. The result is that the old lands of the Ukraine now possess a kind of informal home rule, with the Ruthenian Committee at Kief acting as the Government and claiming Odessa as its outlet to the sea. It will be difficult to reverse the step thus taken, and it points to the probability of the Russia of the future preserving its unity by recognizing home rule, not only at Kief but in other centers, and becoming the "United States of Russia."

The official title of the emperors used to be "the Czar of all the Russias." This itself is a good precedent for the recognition of the various nationalities by the republic; and already these nationalities are asserting themselves in all the western provinces of old Russia. The claim of Poland to home rule has been formally recognized by the new Government of Russia; and it would seem that some of the Russian leaders are even willing to accept the creation of a Polish kingdom. Their anxiety is that it should be a real kingdom, and not a mere tributary of Germany. Finland has demanded autonomy on so wide a scale as almost to amount to independence, and the dispute between the Finns and the Russians is now not on the question of home rule but on the extent of autonomy to be conceded by Petrograd.

A fourth nationality is asserting itself in Lithuania, the country extending from the north of Poland towards the Baltic and the Gulf of Finland. Most people have heard something of Poland and Finland, but less has been heard of Lithuania. It is mainly a Catholic land, with a long record of suffering for the Faith. The Lithuanians and their kindred race, the Letts, are found in Russian Lithuania and East Prussia. Their language is the oldest form of Aryan speech in Europe, still keeping many of the grammatical forms of Sanskrit. In the early Middle Ages they were the pagan tribes against whom the Teutonic knights carried on a long warfare. Converted in the fourteenth century, Lithuania united with Poland, and then passed under Russian rule in the eighteenth century. Polish nationalists often assert a claim to Lithuania as a Polish land; but the nationalist movement among the Lithuanians is strongly opposed to the idea. In our own time the movement has been largely based upon the revival of the national traditions by education, the culture of the language, and the creation of a new patriotic and religious literature. Suppressed by the Czar's Government, these writings were printed by the exiles in foreign countries, including the United States, and smuggled into Russia. Amongst the popular authors of this new literature are two of the Catholic bishops. In recent years the St. Petersburg Government has become more tolerant, and in 1905 the

Czar allowed a Lithuanian National Congress to meet at Vilna. The claim of the country to autonomy was raised in the Duma, and the national movement has made such progress that in one form or another it is certain to receive recognition in the resettlement of Russia. Lithuania has suffered terribly during the war; and amongst

the kindly acts of Benedict XV has been the sending of more than one donation to the Catholic primate to relieve the sufferings of the people, these gifts being accompanied by letters in which the Holy Father speaks of "the faithful people of Lithuania" as having a special claim on the sympathy and charity of the Catholic world.

The Breakdown of Protestantism

J. D. TIBBITS

WHEN we speak of the breakdown of a religion, we are accustomed to regard it as the effect of certain definite causes one or more of which are considered, by most religious historians, to be invariably present. Thus, the religion in question, may have been possessed of so vast a degree of wealth that its ideals were lost in worldliness. It may, too, have been invaded by moral corruption, either in the persons of its ministers or its members. Again, its energies may have become dormant from lack of active opposition or paralyzed from its close connection with an indifferent or hostile State. These are what one might call the conventional prerequisites in the philosophy of religious decline. The philosophy, however, is but partial, for if the above reason be ever so briefly analyzed, they will be found, without exception, to be external. The remnant of the religion which survives its breakdown, if any does, will survive intact.

Now the breakdown of Protestantism furnishes a typical illustration of the incompleteness of the current theory. All the conditions, commonly regarded as essential, are conspicuous only by their absence. Although the many denominations have seldom been lacking in the goods of the world, yet their wealth has been rarely so vast as to arouse the cupidity of politicians. Competition, friendly or unfriendly, has been their invariable and inevitable portion. Their relations with the civil power, whenever any real intervention has occurred, have been, in the main, favorable to themselves. And no one can justly charge either their clergy or laity, with anything approaching moral corruption.

The reason, then, for the almost spectacular decline which we are now beholding, must be sought within rather than without; and in order to understand fully both the reasons and their significance, it will not be unprofitable to take a rapid glance at the contrast which is presented by the Protestantism of our time as compared to that, say, of a century ago; for in the very nature of the change which this religion has undergone will be found the key to one of the most important phenomena in the theological world of today.

Every student of history is obliged to admit that the Protestantism of a hundred years ago was a religion both of force and of power. To this fact many causes doubtless contributed; but it can hardly be questioned

that the primary cause was to be found in the note of positiveness which was then universally characteristic of its teaching. It stood for a definite idea, both as regards this world and the next. That it was erected upon foundations which had no support in reason is not at all to the point. It was definite and positive none the less, and as long as its foundations were unquestioned or were explained with some measure of plausibility, the power and force remained. It is true that the various sects differed among themselves upon many points of doctrine, but there was a much larger body of doctrine which practically all regarded as fundamental. Thus one might or might not believe in Infant Baptism; but to deny the Trinity, or the Divinity of Christ, was unthinkable.

The ministry of that period reflected the force and power of the religion. The clergy were, as a rule, men of character and authority; and their authority was derived, first, from the fact that they represented a profession more or less sacred, and second, from the superiority of their education. They controlled the seats of learning and directed its course. The average minister of that day was at home in many fields utterly unknown to the average layman. He knew, at first hand, the classics of Greece and Rome. He knew something both of physics and metaphysics. The texts from which he preached he could quote in the original tongues. And he was not infrequently a man of practical affairs.

To these conditions, the Protestantism of today offers a most striking contrast. The history of the last century is a history of the gradual fading away of positive religion. The field of dogma, heretofore considered essential, has steadily contracted before the constantly widening field of speculation. The process has been described by various terms. "Liberalism," "Breadth," "Modernism" are but a few of them. At length the speculative has completely triumphed over the positive, while the idea that one religion is as good as another has been carried to its logical conclusion of general indifference to all. It is a remarkable illustration of the confusion of faculties and the distortion of perspectives; but it is the legitimate fruit of the Reformation.

And these conditions are reflected, not only in the Protestant clergy of today, but in the seminaries which train them. That there are among them many really great scholars, I have no wish to question, but the truth

is that these scholars are found in the seminaries rather than in the churches. It is the education of the rank and file that has declined, and it has declined partly from the fact that it has attempted too much and accomplished too little, and partly from the fact that the function of the ministry has wholly changed. The classical and linguistic training of a century ago has given way to the opinions of critics and the theories of sociologists, for the aim of it all is to produce, not religious teachers, but religious entertainers; and hence it is far from surprising that the minister should find himself surpassed in education by what is oftentimes a large proportion of his congregation, and that his profession should have come to be regarded as of all professions the least learned. The mutual relation, therefore, between pastor and people has been largely reversed, and we are treated to the curious spectacle of the flock leading the shepherd; while the supposed independence of the pulpit is confined to those subjects with which the congregation agrees, or to which it is indifferent. The contrast is indeed pitiable; but as a result it was none the less inevitable.

For these conditions Protestantism has only herself to blame. She has surrendered her foundations in the supposed interest of a misnamed and utterly misunderstood rationalism, and in so doing she has reduced her theologians to mere guessers and her message to mere guesswork. It is no wonder that her appeals are unheeded by the vast multitude of churchless people, and that her pretensions are ridiculed by those who take the trouble to analyze them. There is no question here of any external cause, nor could any external cause have wrought so complete an effect. Unfriendly forces may, and often have done much to injure religion. They may persecute it and render it for all practical purposes useless. But they cannot reduce it to intellectual absurdity.

And the absurdity to which Protestantism is reduced is not merely confined to its intellectual aspect, but it has invaded, and seriously invaded, the field of ethics. The curious notion that somehow or other theological speculation is a form of spiritual progress has been transferred to the domain of morality, with the inevitable result that many of its truths are sharing the same fate as those of theology. Principles which a century ago it would have been impious to question are now legitimate subjects for debate; while it is becoming increasingly apparent that for the really serious evils of the day, Protestantism possesses no remedy. All that remains to it is a capacity to discuss them.

Yet were further proof of the completeness of its breakdown required it would be found in the character of the appeals which it is constantly making to a generation, for the most part, indifferent. To the educated it offers the superficially plausible theology of the *Outlook* type. To others it offers various forms of recreation and entertainment, either within or without the pulpit; while as the readiest and least troublesome means of repairing the ravages of a declining birth-rate it is en-

gaged in a systematic and highly developed attempt to proselyte the children of the prolific and self-respecting Catholic races. That all this may be done through disinterested even if mistaken zeal, is not at all to the point. Anyone may act through comparatively low motives and yet be sincere. But there is no small evidence of the bankruptcy into which Protestantism has fallen in the fact that the motives which it offers as an approach to religion are substantially those which one might expect from the proprietor of a moving-picture show.

The Art of Joyous Living

L. M. DODGE

THERE used to be a popular idea that the student of the art of joyous living, in his search for first-hand information, needed but to spend the hours between sunset and sunrise on Broadway, along the district that lies between Thirty-Fourth Street and Columbus Circle. That idea is practically dead; partly because it never at any time had the least particle of truth in it, and, partly, because the Mayor of New York ordered the cabarets to close at about the hour when the Carthusians are finishing the second nocturn at Matins.

The mayoral order made no reference to the Carthusians, but the connection between them and the art of joyous living is not so remote as it appears. For that art has nothing at all to do with hectic living, but it has a great deal to do with Catholicism, of which the Carthusians are so illustrious an adornment. But what Broadway lacks of this art can be seen in some of its most perfect examples at the Metropolitan Museum of Art on Fifth Avenue, especially in those sections devoted to Gothic art and to ecclesiastical fabrics and textiles.

Perhaps it is in the first-mentioned section that the influence of Catholicism on art is more pronounced; for while textile fabrics and vestments constitute but one branch of art, the general art section covers a greater variety of subjects. The period to which these objects of art belong is commonly known as the "dead ages," presumably on account of the fact that the artists and craftsmen are dead—a classification that might be more profitably applied to the Georgian and Victorian ages. But that these ages were very much alive is shown by the work of the craftsmen, which is today instinctive with life, though the makers and workers have long since returned to the dust whence they came.

So the visitor who gazes on these exhibits will find that the workers of those by-gone days loved life passionately and Christianly, by two very outstanding characteristics: these characteristics are their love of color and their love of a crowd. Their love of color is obvious. And this color that they loved so well was not something sad and dreary, as of a genteel paganism; something that tried to merge all the brightness of the world in one somber hue that spoke feebly of eternal

melancholy. Their color was something robust and riotous and Divine; it was something that shouted of heaven and of earth, of time and of eternity. They saw in the sky the blue of Mary's mantle; in the flaming red of the sunset the fire of the Holy Ghost; in the green of the grass and the trees the abiding hope of God's mercy, and they caught them all and consecrated them to the Giver in the service of Catholic art.

But these workers, in their intense love of color, did something more than this. They gave expression to a fundamental article of the Catholic Faith; they showed that there was a very vital connection between their art and the truth that God is the Light of Light, *Lumen de Lumine*. For the sum of pure colors that made their work endure in all its beauty until our own day, was a type of spectrum of the pure light of God's majesty. It was not, as many well-intentioned but misinformed persons would affirm, that these workers had crude ideas that found gaudy expression; but it was that they saw in the colors of the spectrum a figure of the unity of all things in God. So they understood life, and lived joyously.

Now this art of medieval coloring is almost, if not entirely, a lost art: it may be a coincidence, or it may be a vital fact, that it passed away after religious dissension came into the world. But the truth remains that it is practically lost. And so these few remains of the ages of faith are valuable both from the point of view of art and of the influence of religion on art.

Here, the exhibits of exquisitely embroidered copes and chasubles and dalmatics and altar frontals, in which God and the Saints are surrounded by a multitude of winged Cherubim and flocks of gaily-colored birds; of processional crosses, croziers, and reliquaries glorious with enamels of enduring beauty; of stained-glass windows that are gay like a summer garden, and altar-pieces that are glowing as the vision of St. John in the Apocalypse, sum up in one moment of beauty the truth that they are the work of makers whose every act was guided and inspired by their religion. A very fine example of late work of these days is to be seen in two stained-glass windows which Prior Wary de Lucy gave for the adornment of the choir of the abbey church of Flavigny in Lorraine. The windows were made by a certain Valentin Bousch, and date from the years 1531 and 1532. They represent a period when the old influences were passing, and the newer influences were beginning to make themselves felt. But they preserve many of the older traditions of the earlier workers, and much of their happiness of life. For the donor immortalized his gift with a happy conceit on his name and labeled it with the motto "*Fraus Inimica Luci*," which is too delicate and whimsical to appear baldly in English.

It has been said earlier in this article that another characteristic of the medieval workers was their love of a crowd. This, too, is an expression of their religious ideals. For if by their devotion to color they showed

that mankind is a brotherhood, because it has one source, so in their love of a crowd they proclaimed the fact that men should get together, which is an early Christian doctrine, for the early Christians were all of one heart and one mind.

To enumerate all the instances of this kind would require a volume all to itself. But they may be seen in the pages of illuminated Missals and the great choir books, in the tapestries, and in the exhibits already mentioned. Some time in the fifteenth century Don Dalmacio de Mur, Archbishop of Zaragoza, commissioned Johan de Vallfogona to execute an alabaster altar-piece for his private chapel. The archbishop is long dead, and so is the artist; but the work which they both gave to the world still lives in New York. It never entered into the head of the artist that certain events should have happened by themselves, but that they should happen before a crowd, that the good things of heaven and earth should be shared by as many as possible.

So, in this beautiful alabaster altar-piece St. Martin divides his cloak with the beggar, but there are other people standing by to be edified by the deed. As St. Martin lies on his death-bed and the Lord Christ appears to him, there are witnesses to share the vision with him. So it is with the panel portraying the day of Pentecost. Nor may St. Thecla die in the midst of flames for the Faith without a company of witnesses; nor sit at a window at Iconium to listen to the preaching of St. Paul, except as one of the crowd. The idea was that man neither lived nor died to himself alone.

And in the other statuary groups this Catholic idea of getting together is the main inspiration of the whole work. Christ cannot be born in the crib at Bethlehem by Himself and so the Nativity is crowded by numbers of figures that include not only Our Lady and St. Joseph, but shepherds and kings and a company of people garbed in the costume of the time when the sculpture was made. Or take the tapestries depicting the Seven Sacraments. The man who is receiving Extreme Unction is attended not only by the priest and his acolyte, but there are people kneeling on the floor praying, there are people standing around the bed praying, and the dying man delivers his soul into the hand of God from out the midst of his friends and acquaintances, a farewell on the last journey. Or, again, there is the Entombment of Christ, a life-size high relief on which the color is just beginning to fade. The Sacred Body is borne to the tomb accompanied by as many persons as may be crowded into the space, and above winged angels are in attendance, that heaven and earth may be present as Christ is laid in the grave. Yet even thus, the worker was not content, but he must show on the sides of the sepulcher the imprisonment of Jonas in the whale and the sacrifice of Isaac.

It is not, then, with the merely idle curiosity of the sight-seer that these objects of Catholic art in the Metropolitan Museum are to be viewed. Their enduring

beauty, their loveliness of form and color, the solemn sense of awe that their presence induces are but reflections of the spirit that inspired them, the spirit of joyous living. And the spirit of joyous living comes not from riotousness, but from a just appreciation of man's place in the universe and his relation to his Creator. The

golden age of art is not had when the artist must exceed even the fantastic in order to express himself, but it is had when he cannot make even so insignificant a thing as an incense-spoon without impressing upon it something that is not of himself but is of the Giver of all gifts.

Juvenile Literature and Public Libraries

MARTINA JOHNSTON

A PUBLIC library should be administered for the good of the whole community. It is no place for narrowness; neither sectarian nor political views should be permitted to influence its management. If its affairs are ever administered on other than a broad and liberal basis it will fail to accomplish its true purpose, which is the best culture of the masses of the people for whose benefit it is maintained. The admirable spirit of fairness manifested in the management of the British Museum should be the rule in all public libraries, whether on this or the opposite side of the Atlantic. In theory this proposition would probably not be gainsaid by anybody, but in practice it is too often forgotten. It is a well-known fact, easily verified, that in many of our public libraries, supported by general taxation, the great Church which Catholics believe to be the Church of the future, no less than of the past, is not adequately represented, while much space is afforded works which misrepresent her doctrine and studiously disparage her incalculable work in the development of modern civilization and the progress of the human race. From this policy, if policy it be, consequences both serious and far-reaching are apt to result; indeed, we have been reaping its fruits for years.

In all our public libraries today there is a children's room, or shelves set apart for children, where the little folk are at liberty to take from the shelves and read any book they may fancy. This plan presupposes a careful selection of the books offered for their instruction lest the tots imbibe a lurking poison while drinking at the springs of knowledge. The impressions of childhood and youth strike deep into the receptive soil of the youthful mind, where they germinate and bear fruit of good or evil, according to their kind. Most frequently they are enduring and become a permanent factor in the life of the individual, coloring all his ideas in certain lines of thought, and his feeling and action throughout life. From this it follows that whatever is false or distorted, whether ignorantly or maliciously it matters not, should not be presented to the mind of the child to warp the judgment, cloud the understanding, and close the avenues to reason with triple bars of prejudice, long before he is capable of exercising that faculty intelligently.

One of the surest ways to this end is through alleged "child's histories," and stories, with a historical setting,

in which the facts of history are perverted to suit the prejudices, and we may add, the culpable ignorance of the writers. Any one who undertakes the writing of history should be a seeker, and also a lover of truth, for truth's sake. In the domain of religion he should endeavor to find out what Catholics really believe, instead of what other people *think* they believe, which is usually something very different; he should go to the proper sources to find out about a Church which traces her line back to Imperial Rome and the Cæsars, and yet is so democratic that she takes the multitude, the world over, to her great heart.

The amount of harm done by books of this kind is incalculable. How else account for the bigotry which to this day is both felt and manifested by persons otherwise sensible and kind-hearted? On all other subjects these folk are sane and liberal-minded, but when there is question of the Church, all the unreasoning antipathy imbibed from the untruthful literature of their childhood days, reinforced by that of riper years, asserts itself.

One of the greatest offenders in this regard, chiefly because of its charm of style, is Dickens' "Child's History of England," also his "Pictures from Italy." Kingsley's "Westward Ho!" is another. The works of Charles C. Coffin are intolerably offensive, besides others that might be mentioned in the same category. The writer of this article succeeded in having the works of Coffin removed from the children's room of the public library of Seattle by a courteous protest to the librarian. The same means would doubtless be successful in other places where this wretched stuff is poisoning the springs from which the little ones drink. Catholic tax-payers support those institutions equally with their non-Catholic fellow-citizens, and they should not be compelled to pay for books which outrage their holiest feelings.

The dearest asset of the Catholic Church is her children. For them no sacrifice is too great. She safeguards their innocence by teaching them early to know, to love and to serve God, and to think highly of the things of the soul. This may seem foolishness, a mere relic of an outworn superstition, to the disciples of modern pantheism who are striving with might and main to dominate the educational system of the nation and to eliminate God from His universe, but it is what the Catholic Church believes and teaches, and her members are shocked and

outraged on finding that much of the literature they have helped to pay for, is nothing else than an atrocious libel on those beliefs and teachings.

One of the many methods for conveying misinformation to the youthful mind is by non-Catholic translations of Catholic works, in which, by omissions and interpolations, the vital principle of faith is practically eliminated, and something differing widely from the original is produced and labeled a Catholic book. Even the "Imitation of Christ," the immortal work of a Kempis, has not escaped such desecration. Another book professing to be about some of the Saints, speaks in the introductory of "those outgrown beliefs of an earlier day," "listened to for centuries, with a dreamy faith which we of the present day could not imitate if we would and would not if we could." The contents of the book are in every way worthy of the introduction. Certainly the perusal of this devitalized narrative will never inspire the young reader to a life of spirituality or self-sacrifice. There is such a wealth of all that is beautiful, noble, and heroic in the lives of the Saints that it is a pity that all the children, Protestant as well as Catholic, should not enjoy the privilege of learning about them at first hand, as they really were, and not as seen through distorted lenses. The stories of our boy martyrs like Pancratius, of our young heroines like St. Agnes are as fascinating as a romance; the histories of our saints and martyrs which thrill the pulses and inspire great things for Christ: of these there is a doleful dearth, while on the open shelves from which the boy may help himself at will is a miscellaneous assortment of works which pervert the truth and steal the Faith from out young hearts.

The reason for the meager supply of Catholic literature in this or other departments of the public library must lie in one or other of two things, or possibly in the two combined: Either those who make up the catalogues are astonishingly ignorant of that great Church which is not only of "the past and the multitude," but is very much alive today, or Catholics are themselves to blame in not investigating the prevailing conditions, and insisting on a change, whether it be in placing works on the shelves which should be there or in removing such as are objectionable. If this course is pursued, firmly, courteously and patiently, it cannot fail to produce a salutary change; one which will be of incalculable benefit to all who use the library, whatever religious views they may profess.

The public library is a place where the scholar, the student, and those who have been less favored may turn for information and quiet study, where truth is valued and made easily accessible to the seeker. If it fails to do these things it does not fulfil its mission.

The signs of the times, however, are encouraging, prophetic of a coming understanding of the spirit of justice which will rule those great institutions. Scholars and writers are beginning to perceive the treasures of

knowledge stored in the archives of the Church, and to acknowledge the world's indebtedness to her for whatever is best in human progress even to the present day. May the light continue to spread until the clouds of ignorance and bigotry are dispelled. As the night has been long and dark, so will the dawn be bright that ushers in the day of fairness to all, with peace and good-will; and each one of us, in his way, may help a little to hasten these desirable conditions.

Sisters of Mercy and the Civil War

GERALD C. TREACY, S.J.

IT is worth knowing that the Sisters of Mercy, who did so much for the sick and wounded in the Crimea, were also found ministering to the Blue and the Gray during the days of our own Civil War. It is rather difficult to chronicle their labors in detail, as their "Annals" place war activities among a list of countless labors that engaged the Sisters from the day that they first came to the United States. However, we know for certain that six Sisters of Mercy left Chicago in August, 1861, under the escort of Lieutenant Shanley of the Irish Brigade. This regiment was organized by Colonel Mulligan in Chicago at the outbreak of the war and saw distinguished service on many fields. At the battle of Winchester, long before Appomattox, its colonel died fighting at its head. Colonel Mulligan's wife and her sisters were educated by the Sisters of Mercy, as was also one of his own sisters, so it was not surprising that this gallant soldier, whose command was made up largely of Catholic troops, should have called upon the Sisters of Mercy to furnish nurses at the outbreak of hostilities.

The Irish Brigade of Chicago first encamped at Lexington, Missouri. Lieutenant Shanley who was conducting a detachment of troops to Lexington, sailed on the Sioux City from Jefferson. With him went the first band of nurses. They never reached Lexington, for as the ship got within sight of Glasgow, a small town on the Missouri, it was fired upon. Confederate troops were on both banks of the river. No one on board was wounded, but the boat was badly damaged and had to put back to port. In justice to the Southerners, it should be stated that they afterwards declared that they did not know there were ladies on board with the troops when they opened fire on the Sioux City. The Sisters finally landed at Jefferson, far from the Irish Brigade at Lexington, which was receiving its baptism of fire. General Price had attacked the Chicagoans with a superior force, and after three days' gallant resistance they were forced to surrender in September, 1861. Their supply of water had been cut off for forty-eight hours.

The Jefferson City hospital for the sick and wounded soldiers was now put in charge of the Sisters of Mercy, as their original project of going to Lexington had to be abandoned. They found the hospital in a deplorable state. There was little hospital equipment, poor enough at best in Civil War days, and the only nurses to attend the sick and wounded troops were convalescing soldiers. As no religious women had ever been seen in Jefferson before, the Sisters met with a cold reception. They showed neither surprise nor resentment at this, but went about their work thoroughly and efficiently until prejudice gave way to appreciation and gratitude. The superior of the band had hardly assumed charge when she came across a poor soldier in a corner of the ward, lying on a blanket laid on the floor. She asked the first man she met to get her some water, with which she bathed the face and hands of the sufferer. The unofficial orderly watched the hygienic "first-aid" operation with great interest, and at its conclusion remarked: "May I ask, Madam, is that soldier a relative of yours?" "No, sir," she replied. "I never

saw him before; we are here to take care of the sick and we attend every patient as we would our nearest and dearest relative." In brief time the good-will of patients and officers was gained and the hospital prospered. General Fremont and his staff visited Jefferson soon afterward, and granted every request made for the improvement of conditions that would benefit the soldiers.

Jefferson City was not alone in having the benefit of the Sisters' ministrations. The Department of the East needed nurses, and in 1862 the Secretary of War applied to the convent of the Sisters of Mercy in Houston Street, New York, for volunteers. Nine Sisters took ship from New York harbor and began hospital work at Beaufort, North Carolina. A large hotel in Beaufort had been converted by Government order into a hospital. It was a good-sized frame structure, containing about 500 rooms. As the town had been recently sacked by Northern troops, the condition of the hotel was deplorable. Hardly any furniture was in the building and but one broom was available. There were no candles or lamps of any description, while along the shore lay the scattered remains of pianos, tables, chairs and glass. The men guilty of the vandalism were then suffering from lack of the bare necessities of life. At once the Sisters set to work. They made a requisition on General Foster for hospital supplies and soon the sick had everything they needed. From that time on the authority of the black-robed nurses was established. After a general house-cleaning, the routine work of the hospital was carried out with great exactness. Many of the sick and wounded were Confederate prisoners, and among the keepsakes brought back from the front to the quiet of convent homes after the war were shreds of "gray," as well as "blue," little tokens of appreciation from soldiers who fought under either flag. When the autumn came the hospital was removed to Newbern and the residence of Governor Stanley was placed at the disposal of the Government. After the raid at Goldsborough, towards the close of the year, the wards were crowded, as the wounded were taken directly from the battlefield to Newbern. It was before the days of first-aid knowledge and the condition of the men as the stretcher-bearers brought them into the hospital was pitiable in the extreme. Clothing clung to ghastly wounds and clotted blood, while dirt and disease made the task of the nurses more difficult. Yet everything that could be done for the sufferers' comfort was done by these volunteer nurses, who had left the quiet of the cloister at the call of the Government. If supplies were not to be had from the steward the Sisters appealed to the highest military authorities, and their appeal never went unheeded. Local officials soon learned that neither incompetence nor neglect would be tolerated by the Sisters, and their own sense of duty, humanity and religion they sought to instil into every official and subordinate with whom they came in contact. The hardships suffered began to tell on them and two of the Sisters died. Their places were supplied promptly by more recruits from the Convent of Mercy in New York. The hospitals at Jefferson City, Missouri, and Newbern, North Carolina, remained in their charge as long as United States troops were in those parts.

It was in February, 1862, that the Mayor of Cincinnati applied to the Archbishop for Sisters to nurse the sick and wounded of the Ohio regiments. Mother Teresa Maher, with several of her community, took passage on board the Superior, a transport, that brought them down the Ohio to the scene of suffering. The Union and Confederate forces had clashed at Shiloh, and that name had gone down into history. The number of wounded was great and there had been little provision made for them up to the arrival of the Sisters. The work of Jefferson City and Newbern was repeated at Shiloh. Volunteer ladies assisted the Sisters till smallpox broke out among the troops, and then the black-garbed nurses were left alone. During this awful scourge Mother Teresa signalized her charity and tenderly dressed the

pustules of the sufferers, as the disease developed into its most fearful stages. Love of adventure is said to bring men and women to the battle-front, but it was nothing short of Love Divine that could have kept these women of refinement near to the cots of men writhing in the agony of smallpox. It must not be forgotten that Chicago, too, in the early days of the war held many wounded, and with them were the Sisters of Mercy. Not only Union soldiers, but Confederates as well were served by the Sisters in their hospital at the Lake City. We find them also in the Military Hospital at Washington all during the Civil War. How fully they possessed the confidence of the President may be seen by the following incident that is chronicled in their annals. Secretary Stanton on one occasion refused to furnish the rations requisitioned by the Sisters for hospital use. They appealed from him to the President, who issued to the military authorities the following order:

"To all whom it may concern:

"On application of the Sisters of Mercy, in charge of the Military Hospital in Washington, furnish such provisions as they desire to purchase, and charge same to the War Department.

"ABRAHAM LINCOLN."

The North was not alone in receiving the ministry of the Community that had upheld the hands of Florence Nightingale in the Crimea. The Sisters of Mercy lived up to their name in the Southland which felt the rough hand of war more keenly than did the North. They cared for the sick and wounded successively at Mississippi Springs, Oxford, Jackson, and Shelby Springs, and the burning regret of the modern historian who goes over the records the Sisters kept in those trying times is that they made too little of the days of sacrifice and heroic suffering, and chronicled barely the essentials of an apostolate that meant much for the country in the throes of a civil war. There is a note of pathos in an after-war tribute paid to these women who made no distinction between friend and foe in their ministry on the battlefield. Many years after Appomattox a number of Sisters of Mercy, while traveling through the South, met Jefferson Davis. The former President of the Confederacy noticed their garb as they got on board his train. He went from his place to the section of the car that the Sisters occupied, and said in a very quiet voice: "Will you allow me, Ladies, to speak a moment with you? I am proud to see you once more. I can never forget your kindness to the sick and wounded during our darkest days. And I know not how to testify my gratitude and respect for every member of your noble Order."

COMMUNICATIONS

Letters, as a rule, should be limited to six-hundred words.

"Let Them Get Acquainted"

To the Editor of AMERICA:

Referring to "Let Them Get Acquainted," those in authority in Catholic schools certainly do all in their power to prevent mixed marriages, but when I attended school, they also considered it their duty to keep the boy and girl pupils so much apart that they grew up without even a bowing acquaintance. This would certainly seem to defeat the very purpose of the Church concerning mixed marriages. Further, Catholics seldom get acquainted, except with an odd few, even though they belong to the church societies and attend the church socials. I mention church societies to show that Catholics keep in close touch with the Church.

I have often been impressed strongly with the thought that when the Church exacts what it does from its members, there certainly should be well-organized movements under way by which to bring Catholic young people together and thus aid our own cause.

Brooklyn, N. Y.

M. E. M.

Wellsian Theology

To the Editor of AMERICA:

Perhaps the best answer I can make to Father Stack's criticism of my view of the Wellsian theology is a frank statement of the difficulty that I found in executing AMERICA's commission to review the book.

There were many ways in which, it seemed to me, the review might have been written. I might have devoted the space allowed me to an exposition of Mr. Wells's logical, historical and metaphysical blunders, or such portion of them as could be dealt with in that space. I might have tried to trace these blunders to their probable sources in order to see whether or not any definite philosophic trend could be observed at work. Or I might have ridiculed the whole affair, which could easily have been done by quotations from the book itself without any comment from me, and dismissed it as without any significance or importance.

But it seemed to me after I had finished my reading of it, in the first place, that the book was sincere in its intention and, in the second place, that it *did* give semi-articulate utterance to what was at bottom a real cry of the heart even though it was little more than that of

"An infant crying in the night
An infant crying for the light,"

and I thought that on the whole, if I had to select some aspect of the book for emphasis that it was best to select *this* one.

I admit freely and cheerfully that Mr. Wells's "present position," that is, the position expressed in "God, the Invisible King," for he may be somewhere else by now! is *from a philosophic point of view* not an improvement upon anything, for it is not consistent with itself or with anything else in heaven or on earth. To be plain-spoken, it is simply a mess. But if people's *hearts* are at last crying out for a "God" and for His Kingdom upon earth and for His will as a law, and if these are the people who before this war put their trust in Spencer, I still think it is something that we can afford to sympathize with, even if their notions of a God are infantile, and I still think that there is good ground for hoping that it may help more of them to the truth than it keeps away from it.

Mt. Vernon, N. Y.

THOMAS F. WOODLOCK.

Doing Their Bit

To the Editor of AMERICA:

During these days of national stress, it must be a most gratifying thing to the President and to those who are associated with him in an official way, to observe how universal is the anxiety to do something for the success of the national cause. It is gratifying to note that Catholics are injecting into their full co-operation with the Government's designs the supernatural lessons taught by their religion. This, of course, is the normal thing, the true thing, the logical thing. While they have generously and promptly offered themselves and their possessions for the defense of their country's honor their ears are not deadened to the ever-practical application of our Lord's significant question: "What doth it profit a man if he gain the whole world and suffer the loss of his soul?" While they have not lost sight of the importance of the physical well-being and of the proper facilities for the recreation of those who will follow the flag even to the "jaws of death," if need be, they have also made extensive and detailed plans for the spiritual care of the Catholic soldier in the field. They have determined that he shall not go forth into the dreadful struggle with his spiritual needs untended, nor die on the battlefield, if such be his lot, unfortified by the Sacraments of Christ.

What an array of apt and opportune assistance comes to his aid at this crucial time, like a Macedonian phalanx to oppose his

three-fold enemy, the world, the flesh and the devil. These forces are led by the Apostolic Delegate, himself, the personal representative of the Holy Father, then the Cardinals, the Archbishops, the Bishops and the priests. Then the innumerable spouses of Christ, within the quiet of their convent walls, far from the noisy glory which most of us need to do things well, are praying and offering Communion that the influence of Christ will dominate the hearts of our Catholic soldiers.

In addition to this, there is the spontaneous, practical and whole-hearted work of the Knights of Columbus, which is bringing so much glory to them and which will reap a harvest of genuine and lasting good. There are also many smaller societies in various cities of the country, whose officers have written to chaplains, offering to help in some practical way, and many individuals, too, who have caught the spirit from the generous encouragement of the Catholic press and have promised to send regular supplies of Catholic literature, medals and beads. Indeed, innumerable phases of practical activity could be mentioned to show the thoughtful solicitude of our people and their timely anxiety for the spiritual welfare of our Catholic soldiers.

And to those who have not already thought of it, let me suggest a further and very potent means of keeping the absent soldier loyal to the grand old Church and faithful to her precepts. His new environment will be a real trial and may be provocative of dangerous laxity. The absence of home influence and the difficulties of a new mode of life may help to crowd out the interests of his soul and furnish a ready excuse for remissness in what his Faith exacts from him.

Furthermore, he will have to contend with human respect, a foolish timidity that makes one do weakly and stealthily and soon forego altogether, the things which profit us most to do and which God wants us to do.

The relatives of soldiers have an excellent opportunity to help them over these pitfalls. They must continue to wield the same influence which was so effective at home. Let them write regularly and frequently to their soldier relatives, urging them to be faithful to their religion, to frequent the Sacraments and to attend Mass regularly, even if it entail some sacrifice. Let each member of the family take part in this sort of correspondence and help to ward off any tendency to religious indifference or neglect on the part of their soldier relative.

Fort Rosecrans, Cal.

EDWARD F. BROPHY,
Chaplain, U. S. Army.

Hospitals and Animal Houses

To the Editor of AMERICA:

Why is it that whenever a Catholic offers anything in the nature of a criticism of a Catholic institution that person is almost sure to be accused of being a poor sort of a Catholic, as in the case of S. V. H.'s communication regarding Miss McDonell's comparison of Catholic and non-Catholic hospitals? Are we to assume that because an institution is Catholic, it is therefore above criticism or, that because our religious are religious they are not to be criticized in their work as nurses, teachers or in other lines? This indeed seems to be the general assumption, but it is not justified. Even though a Catholic should hardly criticize a religious, as a religious, he may still be able to see where such a religious fails as a nurse or as a teacher or executive, as many of us could give evidence from personal experiences. Conscientiousness is not ability and is no guarantee of competence. If criticism is well founded and justly merited, why should we not express it with the same freedom with which we assail the non-Catholic institutions? The Church is the only Catholic institution with a claim to exemption from criticism. As for our other institutions, a Catholic may be a very good Catholic and very loyal, while calling attention to the defects in these institutions just as an American can be a good American while calling attention to the defects in President Wilson's ad-

ministration with regard to the troubles in Mexico, as did both Father Tierney and Father Kelly. Moreover, such criticisms, well considered, might be very profitable for the institutions themselves where the need exists, as it often does.

And if we cannot see the room for criticism in our own institutions, those outside the Fold can. They can see, also, the sublime and colossal conceit in our attitude toward our own institutions while we are assailing theirs. Let us be honest and courageous and humble enough to see these things for ourselves.

Shelbyville, Ind.

M. M. C.

Jew and Catholic Blacklisted

To the Editor of AMERICA:

The enclosed correspondence may be of interest to your readers and may serve to arouse the Jews and Catholics of New Jersey to a realization of their rights:

Miss Lottie Berman, Stirling, N. J.

Dear Miss Berman: I have your letter of the 19th ult. applying for a position as a teacher in our schools. In reply we will offer you our seventh grade at a salary of \$55 per month, provided you are not a Catholic or a Jewess. Please advise me by return mail whether or not you will accept the position as we have other applications under consideration and cannot hold this position open long.

Yours very truly,

C. J. GARWOOD,
Secretary Board of Education,
Medford Township, Medford, N. J.

After reading this letter, I wrote as follows to the Commissioner of Education:

Stirling, N. J., Aug. 15, 1917.

Commissioner of Education, Trenton, N. J.

Dear Sir: I append herewith a copy of a communication received by Miss Lottie Berman, a Jewess, from the secretary of the Medford Township Board of Education, Mr. C. J. Garwood. Do you not think it is about time that the State Board had the courage to proceed against local Boards that discriminate against Catholic and Jewish teachers?

The action of this Board is entirely illegal and would be quickly changed, if it were suggested that by its illegal action it forfeited its proportion of the State school tax.

I am a Catholic and feel that if my coreligionists are good enough to be included among the first fighting men of the National Guard to be sent to France, their sisters are good enough to teach any child in South Jersey.

Very truly yours,
VINCENT M. MALLON.

As yet I have received no answer. But what are the Jews and Catholics going to do about it?

Stirling, N. J.

VINCENT M. MALLON.

The Home Rule Bill

To the Editor of AMERICA:

In connection with the catalogue of the restrictions and powers of the Home Rule bill enumerated in such praiseworthy detail by Mr. Shane Leslie, in your issue of August 11, might I be permitted to ask this gentleman a few questions? (1) Why, in his attempt to be "quite fair," does Mr. Leslie leave out all mention of the veto? (2) Does not the bill give the Lord Lieutenant the power of vetoing any measure passed by the Irish Parliament? (3) Has not the English Parliament the power of vetoing any measure passed by the Irish Parliament? (4) What are the nature, character, purpose, objects, and effects of these vetoes? (5) If these vetoes render, or are capable of rendering, the powers conferred by the act null and void, is not then the Home Rule bill worthless? Can it be said to be a whole loaf? (6) Upon what grounds does Mr. Leslie assert that the Sinn Feiners condemn the Home Rule bill simply because "They fear they would be unlikely to enjoy a full share of patronage?" (7) Do

the Sinn Feiners condemn the bill for this reason alone, or have they other reasons for denouncing it? (8) If so, state those other reasons. (9) If, as Mr. Leslie asserts, all of the three Home Rule bills have been "rapturously applauded by the majority of the Irish at home and abroad" why then did Mr. John Redmond at a national convention, held in Dublin, move the rejection of Campbell-Bannerman's Home Rule bill, and why did the Irish at home reject it? To applaud rapturously and then reject unanimously, appears to me a very strange thing. I am sure, however, Mr. Leslie will clear up this seeming contradiction with his usual lucidity.

In quoting a statement made by Dr. Kelly, Bishop of Ross, on the financial blessings of the Home Rule bill, Mr. Leslie says that Dr. Kelly's "economic knowledge of Ireland is greater than that of any single individual in America." Economic and financial knowledge are not, I imagine, identical things, and though Dr. Kelly has certainly made a name for himself as an authority on agriculture—his leaflet on the rearing of calves being still remembered with pleasure by the farmers of his diocese—he has had no reputation at any time in Ireland of being a financial expert. Despite this, however, Dr. Kelly, in the statement quoted by Mr. Leslie, certainly displays financial ideas of a highly original character. He states, for instance: "Under the new bill, Ireland will have the expenditure, for her own benefit, of every penny of taxation raised in Ireland for many years to come. Even the increase of taxes created by the Lloyd George budget will now be spent in Ireland." Triflers will no doubt draw a parallel here between this roseate picture and the happy fate of the camel who is able to support life by drawing on the flesh of its own hump. They may even go further, and say, that, inasmuch as a camel with two humps is in a more favorable position than a camel with only one, so in like manner, the more Ireland is taxed the more prosperous and contented she will become. The financial picture here displayed opens up enormous possibilities, but I am somehow, not satisfied. Perhaps Mr. Leslie will kindly tell us what Dr. Kelly means.

New York.

DAVID O'CONOR.

To the Editor of AMERICA:

Mr. Shane Leslie takes slightly over a column of your space to laud the physical perfections of a corpse. The Irish Land act of 1914, strangled at its birth by the Suspensory act, is as dead as the dodo, and as unlamented. Why, then, dissect it now except to prove that while its little lungs were fairly good, its heart and other vital organs were so vitiated by the germs of Anglosis as to render certain for it a sickly life and early dissolution.

But as Mr. Leslie has exhumed the malformation and exhibits it as an infant Hercules, or Apollo in swaddlings it may be worth the effort to give your readers a microscopic view of it and prove that his post-mortem encomiums are as wide of the truth as they are unnecessary. Of course, no imputation of Mr. Leslie's truthfulness is intended. He has simply committed an error of judgment, and this error is not the less great because sustained by Mr. John Redmond, chief apologist of the Home Rule fiasco.

The act of 1914 does not give Ireland unfettered authority to legislate on any question beyond the purview of central and local authorities, as at present constituted, and the enumeration by Mr. Leslie of twenty-six heads under which powers are conferred upon the Irish legislature is most misleading, seeing that those powers already exist. Ostensibly the act grants national autonomy to Ireland, yet in every instance of possible conflict of authority between the Irish and the Imperial parliament that of the latter is emphasized, asserted and maintained. For instance the parliament in Westminster can impose taxes upon Ireland without the concurrence or authority of the Irish parliament and any act of the latter can be amended or repealed

by the English legislature at will. All acts of parliament affecting Ireland and passed at Westminster would supersede those passed in Dublin, so that in point of fact both parliaments should be in perfect accord before that in Ireland could pass laws for the Irish people. Is this national autonomy and is national autonomy further on better illustrated by the fact that, apart from these powers of the British parliament to reverse or annul the legislation of the Irish parliament, the British Cabinet can direct the Lord Lieutenant of Ireland to postpone for an indefinite period his assent to any act passed in Dublin?

And even if an act passes the Irish parliament and receives the royal assent it may at any time be impugned by an individual or corporation. Such a law may exist for years, but if legal proceeding for its nullification be taken, as the Home Rule act provides, a judicial committee of the British Privy Council, sitting in London, has authority to determine whether the enactment is a *bona fide* law or not. The Irish parliament is given power to impose some taxation in Ireland, but, incredible though it may appear, is deprived of the power of either collecting or disposing of it. A British tax-gatherer collects the money and turns it over to the British exchequer. This latter appoints a committee of five, three representatives of the British treasury and two of the Irish, who decide upon the probable expenses of carrying on the government of Ireland. For this amount the British treasury issues Ireland a check, and coolly places the balance of the tax-collection in its own pocket, to be used later on some public improvement in England, Scotland, or Wales. Does this indicate free and unfettered legislative independence for Ireland? In effect Mr. Redmond says that it does, and Mr. Leslie, as in duty bound, echoes the cry.

Mr. Leslie quotes the Bishop of Ross as stating that Ireland, in the Home Rule act, is treated financially "with much generosity." As against his lordship, whose economic knowledge of Ireland is, Mr. Leslie asserts, greater than that of any single individual in America, may I quote the opinion of Mr. William M. Murphy, proprietor of the *Irish Independent*, one of Dublin's most enterprising and successful business men and one of the foremost financial authorities in Ireland?

The financial clauses of this act and their acceptance by Irish representatives has placed this country in a most humiliating position. If this act had been put into operation in 1914 we should be in the same position financially, notwithstanding our "charter of liberty"—a phrase used by Mr. Redmond in describing the act—as we are today. That is to say, the British parliament would be drawing, as they now are, £24,000,000 (\$120,000,000) a year out of Ireland and handing back about £8,000,000 (\$40,000,000) in pay for Irish services, retaining £16,000,000 (\$80,000,000) for British purposes. Neither this act nor anything like it will settle anything. It will not make for loyalty or content.

What has Mr. Leslie to say to this?
Philadelphia.

J. ST. GEORGE JOYCE.

What Ireland Wants

To the Editor of AMERICA:

As one who has traveled through your grand republic from coast to coast, and lectured in the cities and universities, both here and in Canada, may I be permitted to make a few observations on the present Irish situation? I most emphatically believe that the present is no time to stir up acrimonious discussions about the weaknesses of either Parliamentarism or Sinn Féinism. Our duty now is to stand by the Convention and give Mr. Redmond our entire support. It is futile to say that England has very cleverly removed the solution of the Irish problem from London to Dublin, and to argue that had Lloyd George lived in the days of Christ he might have been Pilate. Such remarks lead nowhere. We have a Convention and let us demand that Mr. Redmond asks for Home Rule for all Ireland. After all, this is what Ireland has demanded since 1799. In general this is the

demand of the Irish Episcopate, the older Irish clergy, and the people who stand for something in modern Ireland.

To suggest an Irish republic now would alienate American opinion. I have met the leaders of thought in America and Canada, and can say that they in nowise favor an Irish republic. Furthermore, official America won't support this plea, and official Canada won't touch an Irish republic. The Irish in Great Britain who, to a man, still remain true to Mr. Redmond, who have made as many sacrifices as their kinsmen in Ireland, are averse to an Irish republic. They believe Mr. Balfour when he says: "England would sooner allow India, Australia and Canada to go than tolerate an Irish republic." I say, therefore, shouting something—which all Irishmen would wish were it possible—impossible at this moment will alienate American, Canadian and Irish opinion in Great Britain. It will entitle England to say: "The Irish refuse to accept what they have been asking for, namely, Home Rule."

I am not saying that we Irishmen should accept a Home Rule so completely emasculated as the one hitherto offered. It was not even a decent sop to keep the people quiet. It had not even the semblance of a measure of freedom. Indeed, I think Ireland would have been better off in the *status quo ante bellum* than under the oppression of the heavy and fruitless taxes enacted for a mutilated country with a *simulacrum* of liberty. Better no bread than three-quarters of a poisoned loaf. It would have been the height of madness to accept a shadow at a time when the substance was never so closely within reach. Never was England, since the Norman conquest, in such straits as at the present. Why not press the advantage? Why not make the most of an hour that may never occur again? It is now or never. Centuries are depending on the movements of the present. We must press the advantage at the Convention and if England fails to hear the plea of the majority then "the blood is on her." It will then be seen if the "defender of small nations" is playing openly or above board or cunningly and hypocritically as "the Defender of the Faith" did with Catholicism some four centuries ago.

Of all the small nations of the earth, Belgium, Poland, etc., Ireland, by reason of her lengthy oppression is entitled to our first and greatest consideration. And this is her momentous hour. England is on trial. But Ireland is watched. Let Irishmen meet around a table and discuss their country's future—Mr. Redmond loves Ireland, and so do Sir Horace Plunkett, Sir Edward Carson, Bishop Kelly, and the others. Like the three men who see Killarney they all see it differently. If they refuse to exchange views, they can never see it the same. For, often in life, the only point of view worth having is the point of view you get when you give your own away. On our present actions will depend our names in history as the saviors or makers of our country. The most unselfish, the most whole-hearted and active endeavors are needed from us now to guide us in steering a weighty and most precious bark through the deadly Scylla and Charybdis of politics which lie at the entrance to the golden Ausonia of peace and prosperity beyond. The finest qualities are needed today, a man must be a hero and a statesman. Self-sacrifice, courage, love of Ireland, and not hatred of Irishmen who differ from us, etc., are all needed at this moment when England has asked Irishmen to settle their own problem. Any virtue carried to an excess becomes a vice. This is especially true of patience, for when carried to excess it encourages one nation to make a door-mat of another and treat it as a fool. This is poor Ireland's story. But, let her sons and daughters support Mr. Redmond now, by sending him cables even, in his plea for "an Ireland as free as Canada" and then we can turn to England and say: "You know now what we want. Give it or face the everlasting anger of a sorely tried people."

Corning, N. Y.

ROBERT O'LOUGHRAN.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Remember Those in Bonds

THE suffering which today afflicts so many nations should stir us, whose burden is lighter, to deeds of love and mercy. Americans are proverbially generous, and their response during the last three years to many appeals, has well upheld their merited reputation. They have opened their hearts to the needy, they have had regard for the widow and the orphan, they have succored all whose only credentials were their distress. This generosity will draw down the blessing of God upon our people. Now that war has come to us, many worthy agencies, notably the Knights of Columbus and the Red Cross, have appealed in behalf of our soldiers in camp at home, and of our Ambulance Service abroad. To both associations, as was fitting, the response has been both ready and liberal.

But there are charities, dear to the Heart of Christ, for which our generosity can surely find some added support. Thousands of dependent little children, and of old people whose race is nearly run, are cared for in this country by the loving ministrations of men and women consecrated to God, and to the service of their least brethren. Doubtless, one or more of these establishments can be found in your own city. The stress of the times presses very heavily upon them. The cost of maintenance has greatly increased, and in many instances the alms upon which they relied in former years, have now been diverted to other purposes. Their claims upon your charity, if less striking than those of the soldier in camp or hospital, since they have about them no reflection of military glory, should be none the less appealing. The Sisters and Brothers, in charge of these establishments, ask your aid in the name of the most helpless of our race, our little children, made weak and tender by Almighty God that their very dependence might stir the human heart to cherishing love, and in the

name of those whose hearts in life's evening become once more as the heart of a child.

Do not say that you have only a little to give. Give that little in His Name. Make some sacrifice, and give not according to your straitened circumstances, but according to the need of the children and the aged. Then will the task of our Sisters and Brothers be lightened; somewhere an aged man or woman, even as your own old father or mother, will find new joy in life, somewhere the heart of an innocent child will be made glad, because of your charity.

The Neglected Estate

IN the course of a lecture on "The Mystery of Life," John Ruskin was once giving, he expressed his astonishment at the "intense apathy" the common run of Christians feel regarding the object of their existence in this world. With that sincerity and honesty so characteristic of him he said:

Just suppose I was able to call at this moment to anyone in this audience by name, and to tell him positively that I knew a large estate had been left him on some curious conditions, . . . and that there was a chance of his losing it altogether if he did not soon find out on what terms it had been left to him. . . . Would you not think it strange if the youth never troubled himself to satisfy the conditions in any way nor even to know what was required of him, but lived exactly as he chose, and never inquired whether his chances of the estate were increasing or passing away?

Ruskin then reminded his hearers that there was not only "a quite unlimited estate" awaiting them in heaven, if they would but take the pains to please the holder of it, but that, on the contrary, "an estate of perpetual misery" would be in store for them if they displeased "this great Heaven-Holder."

Many believe that the world of today has far less faith in the reality of a future life than did the world Ruskin addressed. That may be, but the widespread scourge of war has without question awakened in numberless hearts a keen interest in that hitherto neglected "estate" lying beyond the grave. Proof of this is the vogue "psychic" books like Sir Oliver Lodge's "Raymond" have been having, and particularly the eagerness with which non-Catholics are taking up the Church's practice of praying for the dead, for an American Episcopalian bishop attests that "Even in extreme Protestant churches and families prayers for the dead are being offered."

But to our Catholic soldiers who in such throngs are preparing for the front, and to their dear ones also whom they leave behind, that heavenly estate Ruskin speaks of is without the shadow of doubt a glad reality, and is the rich inheritance awaiting all brave soldiers who die in God's grace. For they know with the certainty of Divine faith that the Just Judge will render in that day a crown of justice to all that love His coming, and will say to them, "Come ye blessed of my Father, possess you the Kingdom prepared for you from the foundation of the world."

Our Educational Quacks

IT was a clever gentleman, connected with the Brooklyn Tablet, who fused sincerity with wit in the remark that the New York public schools give the children a little of everything but education. Any crank, with sufficient backing, can secure access to the educational machinery of the city. It costs about forty-two million dollars a year to keep that machinery in some kind of languid motion, but what are a few millions among friends? These tinkers need not prove that they know anything whatever about machinery, either educational or of any other variety. They do need, however, what is commonly termed a "pull," for that, among other undoubted advantages, secures exemption from the Civil Service examinations. As all know, to subject an "expert" to any kind of an examination, by Grand Jury or other inquisitors, is ranked among the cruel and unusual punishments interdicted by the Constitution. It is also advantageous to hail from another city; but this point is sometimes waived for henchmen in need at home.

The "pull" secured, unless the dear public can demonstrate, beyond the traditional fear of contradiction, that the self-styled "expert" is the merest of quacks, the said "expert" may proceed to take the schools apart to see what makes them wobble on a level stretch, and lie down under a load. Whether or not the expert will be able to put the pieces together again is a matter of secondary importance. What is of prime concern is that the lean and hungry "expert" be supplied with a choice place at the city's financial trough. This may seem like charity, a most excellent virtue, but after all, justice comes first. "In such a contention," writes the President of the Board of Education, moved to righteous wrath because the Superintendent of Schools thinks that the Gary Plan ought to prove its superiority before adoption in New York,

The burden of proof rests upon you to show affirmatively that a plan which on its face promises such great economy for the city, and at the same time such advantages for the children, is so defective that it should not be adopted.

"A promising face," decrees the President, "is the same as performance." This is the logic that has sold many a goldbrick in New York. But most of us come from Missouri: we do not replace old things with new, until we are assured that the new are better. We have long since learned to distrust the patter of the book-agent, and the roseate optimism of the man with a mine to sell. As the harried Superintendent neatly counters:

According to this theory, we should adopt any plan of education that promises to cost less and do more for the school children, and set aside in its favor the established order of school-keeping and school-teaching. . . . To cost less and do more is the cry of every promoter of every quack nostrum in finance and medicine as well as education. . . . So far as New York is concerned [the Gary Plan has] nothing to recommend it but the claims of its advocates. I take the ground that every new theory of education must be fully tried and tested

before adoption. In the meantime, the burden of proof evidently rests, not upon the supporters of the established order, but upon the advocates of the innovation.

For all this correct logic, the Superintendent is as guileless as the President. He really seems to think that the Gary Plan will be accepted or rejected in New York on its merits. A tincture of serpentine wisdom would teach him that it is nothing but a grimy pawn in a sordid political game.

Perhaps it is all part of a merry world, but if it be asked what interest we Catholics have in the whole affair, one answer may be that the vagaries of public school education in America have long since ceased to be amusing. The schools are assuming too close a resemblance to child-clinics in charge of quacks. Meanwhile we foot the bills, and they are not light.

A Chaplains' Reserve Corps

THE recent Catholic War Congress closed its session after unanimously voting to ask the Government to create a Chaplains' Reserve. The resolution was proposed by a regular army chaplain whose experience with troops has extended over a period of twelve years. Owing to the increase of our forces necessitated by the state of war now existing, the Government has created an Officers' Reserve, covering all arms of the service. At the same time it has been made clear that the moral welfare of the men at camp or in the field is of deep concern to the authorities at Washington. Indeed the United States Government stands unique today among all the Governments at war in maintaining that absolute continency is to be the moral code of its army, and wherever American troops are found, the Government means that womanhood, the womanhood both of allies and enemies, shall be revered and protected. The Secretary of War has spoken strongly of the need of keeping our camps at home clean in the true sense of the word. The community that refuses to cooperate with the Department in the cause of camp morality, will lose the honor of having the nation's defenders concentrated in its vicinity. The Secretary of the Navy has been no less clear on this point. For that reason every religious organization has been asked to help the Government make good soldiers by making good men. For no other reason has the number of regular army and navy chaplains been increased.

Yet organizations can never do what a corps of chaplains could do, authorized and empowered by the Government to minister to the spiritual wants of the soldiers who will shortly concentrate in such numbers that the regularly commissioned chaplains will find it difficult to attend to them. The regular chaplain follows his regiment, and many regiments may have a chaplain whose belief is not that of the majority of the regimental units. In that event what organization can substitute for the ministry of the chaplain? A case in point is the position of our expeditionary force in France. There

is one priest with the forces as far as we know, yet viewing the official religious statistics of the enlisted personnel of the army, it is no exaggeration to say that one Catholic chaplain is not sufficient for the number of Catholics in the army now in France. As the war continues, wounds and death will take their toll of chaplains, as well as of doctors. The Medical Reserve is created to meet that situation in the medical corps. No Reserve as yet can meet the situation that is inevitable in the chaplains' corps, unless the Chaplains' Reserve proposed by the Catholic War Congress is instituted.

Be Worthy of Liberty

THE Russian revolution and the leaders who guide its destinies will gain little sympathy from sane and generous-hearted men, if they treat the ex-Czar, his wife and children with unnecessary harshness or cruelty. It is an ignoble weakness of human nature that it can so lower itself as to gloat over the misfortunes of the fallen great. If the new Russia, whose collapse before the enemy, it must be acknowledged, far surpasses any disaster suffered under the rule of the deposed Czar, does not want to lose the respect of the world, it should treat its former master with that dignity and moderation which become a great people. In doing so it will prove itself truly worthy of the liberty for which it is struggling.

The press has told us, not without some tone of cruel triumph, that the former ruler of the Russias and his family have been exiled to Tobolsk. It seemed to find a fitting irony in the nemesis which overtook the Czar and sent him to that same land of exile and suffering to which he had so often doomed others. To every victim sent to Siberia, whoever he be, we give our sympathy. We cannot even withhold it from the last and most prominent sufferer. For there is something in our nature that makes it linger over that page of history that tells of the sudden fall of monarchs, their trials, their sufferings, their departure from the palaces where they lived in splendor to face the road of exile, or the headsman's axe. Their sufferings are not greater in themselves than those of the humblest peasant or toiler, for he like them is a man and feels as a man must feel. But they teach a larger lesson. Their sorrows are more tragic. Their fall is to a greater depth, and from a loftier height. What a change from the glories of a throne to the gloom and suffering of a dungeon! How different the sneers and insults of today from the low courtesies, the plaudits, the respect, the subserviency of a few hours before! Formerly the monarch's word was law, now, none so poor to do him reverence. These changes, these sudden vicissitudes of fate, teach us the supreme lesson that men cannot rely on power or wealth or the prestige of birth or name or the might of the sword. The hour comes sooner or later when none of these avails a whit. He that leans upon them leans

upon a broken reed. But the lessons of history are there also to teach us that men disgrace themselves by cruelty and heartlessness, even when a fallen tyrant is the victim. One faithful slave was found to scatter violets even over Nero's grave. The poor creature honored himself in doing so, more than he honored the dead emperor.

Americans who love true liberty, love it so dearly that they cannot hear with satisfaction of any cruelty done to the former Czar, who has been more sinned against than sinning, to his wife and daughters, or to the sick and weak boy, who has been dragged from the scenes he loved, without guilt of his own, to face the rigors of a Siberian winter. It is a sad tale. If the Russian nation has been freed by the fall of the Czar, we rejoice at the new light which has dawned over its suffering millions. For after the grace of God there is no greater gift than the charter of liberty. If the Russian people write at the head of that charter the sacred words justice and self-control, they will win the admiration of the world.

Honor the Physician

THE advice is good, even hallowed. It is taken from Holy Writ. From time to time we break our small wit upon him, we mad wags; we refer to his blood-brotherhood with the sad mortician, and some have even been known to remark upon the exemplary ease and comfort of the doctor's life. But when this machine which is to us, is up to the hubs in mire,

When the blood creeps, and the nerves prick
And tingle; and the heart is sick,
And all the wheels of being slow

the masque of Comus falls away. We are never so serious as when we want to get rid of a pain. We call upon the man of lore and medicines, and if of the male variety of the human species, we while away the interval of waiting by almost causing those about us to regret that we shuffle off this mortal coil so tardily. The disciple of Esculapius arrives; tired after a long day's work, dragged out of his bed, perhaps, to minister to our needs, supposed or real. Peace is all about him, healing is in his wings. If he can't do anything else, he gives us a word of cheer, and most probably leaves something that will put us to sleep. There is no doubt that in these emergencies the physician shall not lack his meed of honor. Then he looks to us as Aunt Polly did to Huck Finn, "as sweet as an angel, half full of pie." But afterwards the glamor may vanish. Things appear different when one is well, particularly if the physician, despairing of ethical hints, has properly "rendered" an equally ethical bill. It seems an imposition to pay out so much for the removal of one small distemper. Besides, most doctors are wealthy, and all of them "can get along somehow."

Yes, they can, and that is precisely what most of them

are doing. The average income of physicians, all of whom invested a pretty sum in their education before they ever saw a patient who possessed anything that looked like money, is \$700. That is a smaller sum than the annual stipend recommended for street-cleaners in

New York. Honor the physician by all means, but honor alone makes an empty platter. Pay him what you owe him, and don't make him cringe, hat in hand, while you dole out what is his. There is really an obligation in conscience, to pay one's debts, even to a physician.

Literature

GOSSIPING WITH RILEY

SOME time in January, 1907, James Whitcomb Riley wrote in the forefront of one of his volumes of verse:

Arrah! had the most thoughtless, unruly, but highly
Inspired heart-singer of "Kelly and Burke and Shea."
But 'ave sung in alongst of the glorious names of them
Daly an' Foley an' Riley, what a masterpiece it'd be.

So when I met the "Hoosier Poet" for the first time in March, 1909, it was natural that most of our talk should be of Ireland and of those who were best expressing her spirit at the moment. He was especially fond of Moira O'Neill's work, her "Songs of the Glens of Antrim" were then beginning to have some vogue, and I recall with no little pleasure how he held me on a blustery street-corner while he recited several stanzas of "Johnnie." His love for the old country was deep and sincere, but his appreciation of things Irish was hardly more than intuitive. He had been removed too far, and for too long a time, from this old sweet-heart of his to have much understanding of her soul. He took a delight in the writing of Irish verse but he was never quite at home in that work. This, after all, is not surprising, for poets seem to be in the habit of setting most store by those things of their creating which the general public least esteems. This is, perhaps, more true of poets employing dialect as a medium than of those who keep to the king's highway.

Burns thought pretty well of his straight English, and Tom Hood wished most to be serious. I never heard Riley recite anything of his own in dialect, but I sat beside him one January day in 1913 while he rolled his tongue with unction around his plain English "Moon-Drowned."

After the poet's right side became helpless he fell into the habit of entertaining visitors in his limousine and only his very intimate friends saw him at the house in Lockerbie Street. He would sit in the right-hand corner with his afflicted side against the tonneau and dispense the hospitable cigar with his good left hand, while the chauffeur rolled the car slowly through the streets of Indianapolis.

I hadn't exactly asked nor had he directly confessed which of his poems he liked best, but there was pride in his face and an extra deep tone in his voice as he laid a hand upon my knee and reveled in the wealth of words he had woven into his rhyme:

The far-away lilt of the waltz rippled to us,
And through us the exquisite thrill of the air;
Like the scent of bruised bloom was her breath and its dew was
Not honey-sweet than her warm kisses were.
We stood there enchanted—And O the delight of
The sight of the stars and the moon and the sea
And the infinite skies of that opulent night of
Purple and gold and ivory.

The diapason closed full in "purple and gold and ivory" and he held the taste in his mouth for long. But it was just Riley, the country boy, that fell thrall to the opulent glamor of these lines. The full-grown artist in him knew them to be as beautiful and perhaps as enduring as the gilt and crimson paint of the circus wagon.

He told, with a good deal of awe, the story of his writing of the lovely twelve lines which he called "Bereaved" and which came to him in the night and pulled him out of bed. The call was so insistent that he got up, and hunting paper and pencil set down the first four lines:

Let me come in where you sit weeping, ay,
Let me who have not any child to die
Weep with you for the little one whose love
I have known nothing of.

But there was more than that in the night air and whatever spirits were abroad they wouldn't let him rest until he had also put upon paper the other two stanzas:

The little arms that slowly, slowly loosed
Their pressure round your neck; the hands you used
To kiss—Such arms—such hands I never knew.
May I not weep with you?

Fain would I be of service—say something,
Between the tears, that would be comforting,—
But ah! so sadder than yourselves am I,
Who have no child to die.

He read the poem over in the morning and sent it at once to the *Century Magazine*. It was accepted by Mr. Gilder almost by telegraph. Riley was not surprised at that, but what continued to puzzle him was why he, a bachelor, without a relative or friend who had recently lost or was in danger of losing a child, should have been impelled to write such a thing. The next day's mail brought a letter from his old friend and platform-mate, Bill Nye, announcing the death of his child on the night of Riley's strange visitation.

Riley had the simplicity which is the concomitant of a great heart and he had more modesty than most poets, though some of his modesty was affected. He was a great actor and he knew the value of a modest bearing in the presence of one's audience. He was lovable for his uniform kindness, and the affection in which he was held by his neighbors was in no little measure due to their feeling that "he was too modest for his own good." On the other hand there were those among the country folk of his native State who accused him of maligning his own people and who rather resented his Hoosier poems, or some of them. This is natural enough, for no people like to be told that their speech is less than the best; and there you can lay your finger upon dialect's chief drawback. As natural in its way, too, is the poet's fear that it may be said his work succeeded solely because of its motley dress of distorted orthoepy. It was then an excusable vanity which promoted the publication, in 1911, of a neat and thin book of 650 pages of India paper, bearing on the title-page the legend "The Lockerbie Book, containing poems not in dialect. By James Whitcomb Riley." In the introduction by his friend, Hewitt Hanson Howland, you may read:

In the fourteen volumes that now represent his collected verse, almost every poetic form finds a place, and normal English, in distinction from dialect, holds an equal authority. Yet if you say "Riley" to the man in the street he will reply: "When the frost is on the punkin and the fodder's in the shock." The poet, I am sure, has no grievance with this answer; nor is there quarrel anywhere with the fixed association of Riley's name with his homelier form of verse. Such an alliance is as worthy as it is inevitable. His destinies are garlanded with old-fashioned roses and time will judge him and reward him accordingly. As a consequence, however, his normal English verse is not, perhaps fully recognized either for its extent or for its quality.

Well, you never can tell how "time will judge and reward" a writer who dabbles in dialect. In Quiller Couch's "Oxford Book of Victorian Verse," Lowell is represented by "The

Courtin'" and a tiny bit of straight verse, while more than ten pages are given to the pompous piffle of Whitman, who was careful never to be caught in the indiscretion of a smile.

Riley has been dead just a year, as I write, and it is too soon to appraise him to a *t*, but—applying to him the sextet from his own sonnet to the memory of Eugene Field:

His tribute:—Lustre in the faded bloom
Of cheeks of old, old mothers, and the fall
Of gracious dew in eyes long dry and dim;
And hope in lovers' pathways midst perfume
Of woodland haunts; and—meed exceeding all—
The love of little children laurels him.

T. A. DALY.

CLOISTERED LOVE

Sealed, set apart and hidden by your love
You walk in silence on your chosen way,
Enclosed by love around, beneath, above,
Love in the weary night, the arid day.

The earth which yields her heart to the lonely rain
Is not more consecrated than are you
In that rough serge of drab enwoven pain.
They whom the eager feet of God pursue

Shall know it hard the face of God to find,
Shall prick their fingers when among the flowers,
And hear a fleeting voice upon the wind,
And see a tremulous war . . . but oh, the hours
When God shall come at last, at last, in fire
To consummate and burn away desire!

THEODORE MAYNARD.

REVIEWS

Luther. By HARTMANN GRISAR, Professor at the University of Innsbruck. Authorized Translation from the German by E. M. LAMOND. Edited by LUIGI CAPPADelta. Vol. VI. St. Louis: B. Herder. \$3.25.

The sixth and last volume of this work puts the finishing touch to the picture of the great Reformer which we have seen growing under the pen of the learned Innsbruck professor. It was not to be expected that the Jesuit should approach the study of Luther with anything like love or affection. But he has done so with the open-mindedness and impartiality of the historian. He has let Luther tell his own story, and as far as possible, kept himself in the background. If Luther knows how to be his own apologist, he is more often still his own accuser. His self-indictment is unconsciously far more severe than any that his opponents can bring against him. Grisar, unlike Denifle, does not descend to impeachment or incrimination. He arrays facts, and lets them speak, and Luther by no means comes out unscathed.

The present volume is most interesting for it deals with such important questions as Luther's attitude towards society and education, paints the darker side of Luther's inner life, his fits of fear, his swoons, his irritability, his nervousness, his temptations, his inconsistencies, his contradictions, his feverish polemics; describes his rather cold, hard and commonplace death and submits to a keen analysis the unfounded rumors that the Reformer either committed suicide or had a violent end. To all these questions the historian brings his usual qualities of accuracy, research, a thorough knowledge of the immense literature of the subject and an evident desire to get at the truth.

On closing the volume the fair-minded man, who hitherto on the strength of the great Protestant tradition, firmly believed in the greatness of Luther, will have his faith rudely shattered. A great man is not so selfish, so violent and foul of tongue, so reckless of the truth, so intolerant of the views and opinions of others, so cringing to the great, so heartless and cruel, so absolutely self-conceited and self-centered, so coarse and so

gross. Judged by the standards of true greatness, Luther fails. But he was a strong man. He had the strength of the unfettered forces of nature, of the raging storm, of the torrent breaking its bounds. He knew it, and he made use of that strength for his own ends. His success was undoubtedly great. But as Grisar well notes, the striking results which Luther accomplished by his work of destruction, ever an easier task than that of reconstruction, were not solely due to his efforts alone, but were rather the outcome of the circumstances in which he lived, the product of the divers factors in the history of the times. The storm had long been brewing, its first mutterings had been heard. Luther unloosed it in its fury. He cared little what destruction and ruin it might work in its path. The men who do such work have a certain glamor about them which fascinates the vulgar. Luther had besides astounding mental gifts and incredible capacity for work, a thorough knowledge of the meaner side of the masses, and a wonderful psychological instinct which told him what passion to stir and what instruments to use for his sordid and selfish purposes. Moral greatness, the majesty of self-control, humility, the spirit of Christian charity, the chastening sense of his own limitations, a decent regard for the opinion of others, and the spirit of tolerance he lacked completely. The fourth centenary of the dawn of Luther's rebellion is drawing near. The world at large is not likely to celebrate it now with much pomp or solemnity. With the cool and calm verdict of the historian, Father Grisar gives every fact to make us realize that there is very little reason to regret the fact. Judge him from whatever point you may, the Reformer of Wittenberg is not entitled to the honors so long claimed for him. His life was not that of a prophet and a man of God. His work is not such as common-sense, reason and faith can look upon as bearing the approval and the stamp of the Divine Founder of Christianity. It was ever full of self, of haughtiness, of the spirit of pride and passion. On the whole it has been a work of spiritual ruin and death.

J. C. R.

The Sorry Tale: a Story of the Time of Christ. By PATIENCE WORTH. Communicated through Mrs. JOHN H. CURRAN. Edited by CASPER S. YOST. New York: Henry Holt & Co. \$1.90.

It is hard to know just what to think of this book. According to the preface which is written by Mr. Yost, editor of the St. Louis *Globe-Democrat*, "The Sorry Tale," a story of 640 closely-printed pages, was dictated by the aid of the ouija-board by "Patience Worth" to Mrs. John H. Curran, of St. Louis, who is described as "a young woman of normal disposition, intelligent and vivacious," who "has had no experience in literary composition and has made no study of literature, ancient or modern," and whose knowledge of Palestine and of the origin of Christianity is that of "the average communicant."

Beginning July 14, 1915, and dictating from 300 to 5,000 words at a sitting, till the story was completed, Patience Worth tells in what purports to be seventeenth-century English, the story of "Hatte," an illegitimate son of Tiberius Caesar, born at Bethlehem, the first Christmas night. He comes into contact from time to time with Our Divine Lord and dies beside Him at last as the Bad Thief. Few readers will have the courage to toil through the hundreds of prosy pages of dialogue and description the volume contains. The most interesting portions of the book are those giving pen-pictures of Our Lord and paraphrases of His recorded words. For strange to say, though the story has been communicated through a planchette, there is little said or done by Him that is out of harmony with the Gospel story. For instance, here is a description of Our Lord and an account of one of His little sermons:

And His feet were bared, and His mantle wet of young dew, and His eyes deep, deep blue, even as the sky, the

sign of the might of God. And His locks flamed within the light and hung long and o'er His stooped shoulders. And the brow gleamed stained of the sun's heat, and His thin beard hid not the sweet that clung His lips. And lo, when He raised His hand, it was even as the soft skimming of a swallow's wing. And the sun kissed the bended back whereon earth's woes should rest; and the grasses lay soft 'gainst His feet and even clung . . .

And it had come that multitudes had cried out: "Master, who among us is greatest?" And He had taken unto His breast a babe and let His blessed lips to lay upon the golden crown and had spoken: "Behold the undoer of Heaven! I say unto ye, no man whose faith is not like unto one of these may know the Father. The fields of earth are like unto man, o'erfull of grain. Then how may ye become greater who are already full? Behold ye, he who filleth up on mighty things may forget bread! But the babe thirsteth for its mother's breast and knoweth not why nor yet whither from the fount. Except as thou become as one of these, thou mayest not see the Father. Behold ye the eyes of this one! unto all earth it turneth fearful, yet unto its mother, knowing. Even so the son of man shall be.

Is Patience Worth a clever fraud or a minion of Satan with a touch of an angel of light?
W. D.

BOOKS AND AUTHORS

A little son of Mrs. Francis Blundell, the well-known Irish novelist, was once so ill that the doctors thought he could hardly recover. At the boy's own request his mother then got him some Lourdes' water and on her own initiative telegraphed for Masses and prayer in honor of Our Lady of Lourdes. "A few hours after that," Mrs. Blundell attests, "the child fell asleep, and awoke on the following morning perfectly cured." As a thank-offering for her boy's marvelous recovery she has now written a book of thirty-one chapters, suitable for May readings, entitled "Little Pilgrims to Our Lady of Lourdes" (Kenedy, \$1.10), in which she tells all about Bernadette and the wonders of Lourdes, adding practical lessons for her youthful readers' instruction.—"The Mystical Knowledge of God" (Kenedy, \$0.75) by Dom Savinien Louismet, O.S.B., is described as "an essay in the art of knowing and loving the Divine Majesty." There are practical counsels in the beautifully printed little book on how to attain by prayer an intimate knowledge of God, and how to find Him in His creatures.

Both those who visit New York and those who live there would do well to equip themselves with Florence N. Levy's excellent "Guide to the Works of Art in New York City" (Fine Arts Building, New York, \$0.60). The author outlines four "art pilgrimages" and tells where a number of the most artistic buildings and pieces of sculpture in Greater New York are to be found. Some tourists however, may wonder why the only Catholic churches in the city worthy of mention are St. Patrick's Cathedral and Our Lady of Hope. If room is found for a complete list of the "artistic" statues in Central Park and for numerous Protestant churches of scant architectural beauty, perhaps a little space might have been spared to call attention, for example, to the Church of St. Ignatius Loyola, with its fine mosaics, or to the new Regis High School. However, Catholics who follow this guide through the Metropolitan Museum of Art can hold their heads high, for, without question, the richest treasures there are the work of Catholic artists.

"Day and Night Stories" (Dutton, \$1.50), by Algernon Blackwood, is made up of fifteen of those "psychic" and "spookish" tales this author tells as a rule with such literary skill. Some of these stories, however, seem too overweighted with "psychology" to be complete artistic successes. "The Touch of Pan," the second tale in the book, is shamelessly pagan in its principles and descriptions, while "The Wings of Horus" and "The Occupant of the Room" are the most creepy.—Sarah Johnson Cocke's "The Master of the Hills" (Dutton, \$1.50), a tale of the Georgia

mountains, seems to be too conventional in plot and treatment to hold the reader's interest.—"The Slate Picker Soprano" (Mission Press, Techny, \$0.60), is the latest of Father William W. Whalen's books. Its best pages are those describing a boy's life in the Pennsylvania coal mines.—"The Sublime Sacrifice, a Drama of the Great War" (Torch Press, N. Y., \$1.25), by Charles V. H. Roberts, is an attempt to develop the literature of the present conflict on the tragic side. The episode of Edith Cavell furnishes the author with his theme.

EDUCATION

The Catholic School for the Catholic Child

REALLY, the facts in the case are rather simple. Consider for the moment, that entity, generally conceded to be human, Johnny, over whose unconcerned head ten perilous summers have passed, and as many hazardous winters. The apple of your eye when he is good, and the bane of your existence when he is bad, or when you have a headache, he is always the object of your solicitude. Just now the light that shines from Johnny's countenance is occasionally dimmed and his feet drag more heavily than is their wont. But jump not to the conclusion that his health is failing. He is only sicklied o'er with the pale cast of unaccustomed thought. He is pondering upon days soon to dawn, dark days, schooldays, which only those whose senility is truly doddering consider overcharged with happiness. And if Johnny is about to "resume his studies," in Dr. Blimber's phrase, at a public school, he is right in marking each day in that school with a very black stone.

WHY JOHNNY EXISTS

FOR Johnny, small and inconsiderable as he may seem, is a person of tremendous importance. He is made in the image of God. As he came from the hand of God, so is it part of the infinite design that he return to God who made him. Whether or not he will bring himself into complete harmony with the Divine will, which sincerely desires the eternal happiness of every human creature, is left to his own choice. He may cooperate with or, if he so wishes, spoil the plans of God in his regard, and instead of glorifying God's mercy in heaven, witness to the Divine justice in hell. His life, therefore, is not bounded by the things of this visible world but stretches beyond these confines into eternity. In the days of his choice he may make himself a wise, helpful man, for whose presence the world is truly bettered, or he may become an Ishmaelite. Upon him and his small sisters and brothers depends the future of our race. They will fill the world with happiness or with untold sorrow. Their influence will mold the destinies of generations yet unborn. Therefore, rich in unmeasured potencies of good and evil, these children are at once the world's most precious possession and its most dangerous liability.

THE RIGHTS AND DUTIES OF PARENTS

TO sit in judgment upon the conflicts of men, to decide with authority derived from God, hazards of life and death; to lead an army against the foes of liberty and civilization; to receive the story of man's transgressions and to impart in God's name Divine forgiveness; all these are offices of tremendous trust and responsibility. But what of the office and function of parents, particularly of Catholic parents, to whom Almighty God has entrusted the care of the child? Upon their faithfulness to their great charge rest, in large measure, the child's influence in this world and its eternal salvation. It is fairly obvious that parents are strictly obliged by the natural law to protect the child against all harm, and to give it that training which will fit it to take its place as a useful member of society. To the Catholic parent another obligation, sanctioned both by the Divine and the natural law, ought to be even more apparent. It is the right, sacred and beyond the reach of any human jurisdiction, and the duty of training the child from the earliest possible

moment in a sense of its obligations towards God. If he neglects any means, within reason, of strengthening this realization in the soul of the child, he fails in his most important duty. How he can be excused from crime, if he entrusts the impressible child to the forces of an education which will not even admit that God exists, may be left to those lax moralists who work continually in the shadow of condemned propositions.

SECULAR "EDUCATION"

AS a Catholic, he knows that he is bound to lead the soul of his child to God. *Can he possibly fulfil that obligation by sending the child to a school which has dispensed with God?* For such, precisely, is the nature of "secular education," "non-sectarian education," using the term "education" by the courtesy of usage only, since there can be no true education without a knowledge of God. Let us forget for the moment the palatial buildings, paid for in part by Catholic money, of the public school, along with such well-founded claims of efficiency in teaching as it possesses, and its prated pretensions. Stripped bare of all sham, non-sectarian education means an education from which all mention of God, save perhaps as a myth or a superstition, has been sedulously eliminated. It means that in a system which, by supposition at least, prepares the child for life in its fullest sense, no reference to God as man's Creator and last end may be tolerated. It is a training founded on the principle that revelation has no place in the formation of the child; that faith is an emotion, and religion as purely a matter of natural preference as one's tastes in automobiles or neckties; that man can attain perfection by himself, without help or hindrance from the supernatural; in short, that since man is self-sufficient, and therefore independent, the question of God's existence is at most only a matter of curious speculation.

EDUCATION WITHOUT GOD

TRUE, some men are better than their principles; true, also, that even from stones can God raise up children to Abraham. Therefore is it true that a public school training does not in every case turn out what a modern non-Catholic professor has aptly termed "a pagan." Like an overdose of an opiate, its effects can sometimes be counteracted by vigorous efforts outside the school. But its natural tendency is towards paganism; in fact, towards a standard lower than enlightened paganism. There were pagans who, reaching some notion of God by a consideration of His works, were not ashamed to acknowledge Him in every sphere of human activity. "Ignorance of the true God," wrote Plato, "is the greatest pest of all republics; therefore whoever destroys religion, destroys the foundation of all human society." "The first thing is the worship of the gods and faith in their existence," teaches Seneca, "and we are next to acknowledge their majesty and bounty." Thus does "secular education" fall even below the ideals of paganism. "This belief in the moralizing effect of intellectual culture," writes Herbert Spencer, "flatly contradicted by facts, is absurd *a priori*. What imaginable connection is there between learning that certain clusters of marks on paper stand for certain words, and the getting of a higher sense of duty?"

How does knowledge of the multiplication-table, or quickness in adding and dividing so increase the sympathies as to restrain the tendency to trespass upon fellow-creatures?

One who should by lessons in Latin hope to gain a knowledge of geometry, or one who should expect practice in drawing to be followed by an expressive rendering of a sonata, would be thought fit for an asylum; and yet he would scarcely be more irrational than are those who by discipline of the intellectual faculties expect to produce better feelings.

"Literature, reading, writing, arithmetic, history," asks Cardinal Manning, "can these things make your children, children of God?" As Spencer, no studied friend of any Catholic principle, is forced to acknowledge, the belief that they can is simply "irrational."

MAY CATHOLICS APPROVE "SECULARISM"?

TRUTH can never tolerate error. In these days of weakening faith there is a tendency to "tone down" the attitude of the Church towards purely secular education. "It is constantly asserted," writes a Catholic essayist, "that Catholics are opposed to the public school system of America. On the contrary, Catholics approve . . . the public schools." If they do, it is in defiance, or in ignorance, of the Catholic attitude, expressed very forcibly by Pius IX, in condemning the proposition that

Catholics may approve of the system of educating youth, unconnected with Catholic faith and the power of the Church, and which regards the knowledge of merely natural things, and only, or at least primarily, the ends of earthly social life.

There is need of much careful distinction and subtle sub-distinction before one arrives at the very small grain of truth about which the somewhat common sophism, "Catholics approve the public schools," has been spun. Furthermore, it is not quite clear why disapproval or even absolute condemnation of the public schools should be considered un-American, or in any sense a defect either of good citizenship or of good sense. The principles of the public school, as it now exists, never entered the minds of the founders of this Republic, or of the framers of its Constitution. It is not a national, but a local or a State institution. All the early American schools were distinctly religious in foundation and purpose. So widely separated is the non-sectarian school of today from an American origin, that it traces its ancestry across the bar-sinister of irreligious French philosophy of the eighteenth century back to that charming character, Julian the Apostate.

WHAT CATHOLICS THINK

IT is in the utterances of those whom the Holy Ghost has set to rule the Church of God, and not in abject pleas for the favor of a faithless world, that the Catholic doctrine on education is to be sought. "Daily experience has demonstrated beyond doubt," is the pronouncement of the Fathers of the Second Plenary Council of Baltimore, "how grave are the evils, and how deep-seated the dangers to which Catholic-children in this country are frequently exposed by attending the public schools." The Fathers of the Third Council speak in the same sense. "It follows naturally, and is proved by sad experience," they write, "that an education merely secular so degenerates by degrees, that it becomes irreligious and impious, and pernicious in the extreme to the Faith and morals of the young." "It is of the highest importance," counsels Leo XIII in the Constitution "*Nobilissima Gallorum Gens*," "that the children of Christian parents be instructed in due time in the principles of religion, and that the training by which youth is advanced in knowledge and culture be joined with religion." "Full of danger," writes the same Pontiff in the Constitution on the Centenary of Blessed Peter Canisius, "is that educational system in which there is either a false religion, or, as is usual in the schools termed 'mixed,' no religion at all."

Let no one rashly conclude that piety can be safely excluded from education. For if at no time in life may the duties of religion be set aside, either in public or private affairs, much less should that age so devoid of experience, so inconsiderate in thought and action, and exposed to the allurements of corruption, be removed from the influence of religion. . . . Not only is it necessary that certain hours be assigned for religious instruction, but the whole system should be redolent of Christian piety. If this be wanting, if this sacred inspiration does not pervade and guide the minds of teachers and pupils, little profit will be drawn from any training, and dangers of no small moment will often follow.

In keeping with this doctrine, the three Plenary Councils of Baltimore have condemned the public school as dangerous to the Faith and morals of the Catholic child.

The Church whose mission is to lead, from the dawn of reason, all men reborn to Christ in baptism, in the ways of truth and justice, to their supernatural end, can by no means permit Catholic parents, to whom pertains by the natural and the Divine law the right and duty of providing their children with a Christian education, to give them a purely secular training. For this can in no wise supply them with the necessary means for knowing and attaining their last end. (Conc. Balt. III, 194.)

These words manifest the ardent desire of Jesus Christ and of the Church, that every Catholic child should be sent to a Catholic school. Fearful indeed, particularly in these days, is the responsibility of the Catholic father who, in the foolish hope of worldly advantage, disregards this wish of the Divine Lover of children. "It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he scandalize one of these little ones."

WHERE CHRIST IS WELCOMED

LET us choose nothing but the best for our little ones, made in the image of God and bought by Christ at the price of His most precious Blood. Many are the schools which can supply their needs in secular instruction. One alone, besides developing them by applying the sanest principles of pedagogy, will teach them to grow daily in the most excellent knowledge of Jesus Christ, and in this knowledge to find new motives for serving Him more faithfully and loving Him more ardently. It is the parochial school, the only school which has a welcome for Him in every classroom and in the heart of every teacher and pupil, and which is brave enough to confess Him before the face of a world that hates Him. To the Catholic school alone may so holy a thing as the soul of an innocent Catholic child be safely entrusted.

PAUL L. BLAKELY, S.J.

ECONOMICS

Interest

IN the early days in Greece, when men failed to repay the money they had borrowed, they became the slaves of their creditors. Solon exempted the person of the debtor from the rapacity of the creditor, and made the latter depend for the recovery of his money upon the property by which the debt was secured. During the Empire the same law was enacted in Rome, where the rate of interest varied from 4 per cent on first class paper in the city, to 50 per cent in the country.

When Europe became Christian, lending money at interest became the chief employment of the Jews, who were excluded from most other occupations. Their function was that of the sponge, to sop up the money from the people and, in their turn, to be squeezed by the kings and princes.

EARLY VIEWS

IN the Council of Vienne, held in 1311, it was decreed that stern measures were to be taken against those who persisted in declaring that it was not a sin to practise usury. The distinction which is made today between "interest" and "usury" was not then understood. Money was regarded as a measure of value and a medium of exchange, but not as an element of production. Money was barren metal. In moral theology the lending of money was discussed under the title "*Contractus de Mutuo*." When an object passed from the hands of one person into those of another, under this contract, the borrower was not obliged to restore the same individual object, but another of the same sort and value. If a woman borrowed a loaf of bread from her neighbor for her husband's dinner, evidently she could not be expected to restore the identical loaf. It would suffice to return another just as good. By the moralists money was put in the same category with bread, and hence the difficulty in justifying the taking of interest. The moralists taught that, in certain circumstances, the person who had, was required by charity to lend to the one who had not, even money, if money happened

to be what was needed; and, so far as could be seen at that time, the only reason for lending money was to afford relief to one in need.

But even when putting money on a par with the loaf of bread, moralists felt that there were certain circumstances in which it might be permissible to take interest. Thus they invented many extrinsic titles, such as "the loss sustained," "the interruption of gain," "the danger to the principal," "delay in repayment," and many others.

THE NEWER ATTITUDE

THE progress of industry, however, compelled men to assume a new attitude towards the taking of interest on money lent. Under the former system of domestic production, the producer used his own money entirely, or almost entirely. If any man lent him money to be used for purposes of production, he was considered to have become a partner, and thus to be entitled to a share in the profits. Such loans, however, were necessarily small. There were no large manufacturing establishments, and no great investments of money in any one plant. But with the advance of industry, particularly after the invention of machinery, the factory took the place of the home, and the stockholder and the bondholder took the place of the partner. All money became potentially capital, and capital was recognized as one of three elements of production, the other two being nature and labor. At last a use was found for money which would clearly justify the taking of interest.

AN ELEMENT IN PRODUCTION

LENDING money was no longer to be catalogued as an act of charity, exclusively. The attitude of moralists towards money underwent a change similar to that which came over the business world with regard to gasoline, cotton-seed and coal-tar when a use was found for them. At one time coal-tar was considered a positive menace. The owner was usually compelled to dig a hole in the ground, and bury it. Yet today coal-tar is very precious, yielding products by the thousands, and is appreciated accordingly. Money, too, in the olden times was buried, not because it was considered a menace, but for safe keeping, because there was no use to which it could be put. Hence the "treasure-trove." But with the advent of industrialism a use was found. It became an element in production.

Moralists now saw that as the man who owns the land is justified in taking rent for the land, as the laborer who works is entitled to his wages, so the man who furnishes the capital, is entitled to interest on the money he supplies. The laborer who saves part of his wages and deposits his savings in a bank is entitled to receive interest on his deposit. For the bank will lend the money to the manufacturer, who will employ it in production.

MONEY, POTENTIAL CAPITAL

THUS all money is potentially capital, and as such entitled to interest. In our country the different States have fixed a legal rate of interest. By special contract with the borrower, a higher rate of interest may be exacted, but in most States there is a limit set even for contract rates. To collect interest beyond this rate is usury, and is punishable in various ways.

The principle for which the Church stood in the olden times is the principle for which she stands today: that when a man performs an act of charity for another, he should not demand payment for it. There are acts for which he can demand payment, but they are not simply and solely acts of charity. In former days, the lending of money was regarded by Church and State as an act of charity. Today it is an essential part of that complex institution which we denominate "business." If we lend money to be employed in production, we can claim our share of the product. Conditions have changed, but the principle upon which the Church resisted the taking of interest is as true today as it was six-hundred years ago.

JOHN X. PYNE, S.J.

NOTE AND COMMENT

Fairyland No Longer
a Myth

WHILE planning their own lavish, and often entirely joyless, because most selfish, vacations, too many of the rich forget the wants of the poor during the warm summer months. A little outing given to the children of St. Vincent's Hospital, New York, is an example of that wise charity which is twice blessed. An invitation was extended to the Sisters and their charges by the owner of a beautiful estate at Roslyn, L. I.

Promptly at nine o'clock a huge motor car arrived at the door of the hospital. Into it as promptly went twenty-three little ones, ranging in age from three to ten years, accompanied by two Sisters of Charity and a nurse. Arrived at the scene of festivity, the party was received by the master of the estate and his family with gracious courtesy and almost medieval reverence and hospitality. It was a welcome to Christ's little ones for Christ's sake. Light refreshments having been served, everything was placed at the disposal of the guests, the mansion, the porches, the lawns, the swings "up to the trees," the pony-carts, the playhouse with its beautiful toys. And then the dining room with all its wonderful appointments! To the children it was fairyland, with the beautiful fairy princesses, the daughters of the house, flitting about and making sure that the stately butler in his handsome uniform had attended to every wish of the little guests. Fairyland was no longer a myth.

Wisely the writer from whose letter we quote remarks that if, as in the Ages of Faith, those blessed with a superabundance of this world's goods would bestow upon their poorer brethren, not of their wealth only, but also of their respectful, loving, personal service, such kindness would go far towards solving many of the perplexing problems of the present day.

Leonardo da Vinci
and the "Tank"

AN Englishman, according to the *San Francisco Town Talk*, has discovered that the modern steel juggernauts of the grim war god, prosaically known as "tanks," are not a modern invention after all. Ages before Holt had dreamed of his caterpillar engine a "poet-architect-painter-engineer" had already conceived the idea of it. In a letter to Ludovico Sforza, then Duke of Milan, the celebrated painter Leonardo da Vinci wrote: "I can also construct covered waggons, secure and indestructible, which, entering among the enemy, will break the strongest bodies of men; and behind these the infantry can follow in safety and without impediment." The citation of the passage is interesting at the present moment, but the editor of *Town Talk* entertains a serious apprehension. He believes that the discovery will not rest there. He writes:

The *Times* will be flooded with letters, all beginning, I'll wager, with the words: "There is nothing new under the sun," and proving that the "tank" was invented by Hannibal, by Alexander the Great, by Rameses, by Solomon, etc., etc. And then some Oxford professor will write to say that in a fragment of a Greek play just dug up at Oxyrrynchus the "tank" is accurately described by some forgotten dramatist who wrote a play about the Seven Against Thebes.

Yet we shall not, for all this, find fault with the first writer who was unable to rest easy until he had communicated his original discovery to the "dear ole Lonnnon *Times*." It presents the painter of the famous "Last Supper" under an entirely new aspect to many modern readers, and aptly illustrates the versatility of these great Catholic masters who could with almost equal skill turn their hand from painting to sculpture, to architecture, to poetry, and even, as in the present instance, to engineering.

The War Debt of
the Nations

AN attempt is made in the *Journal of Commerce* to offer a conservative estimate of the world's war expenditures during the three years of this gigantic struggle. The conclusion

arrived at is that the total cost, exclusive of the contributions of Japan and the United States, considerably exceeds \$90,000,000,000. We may not therefore be far wrong in placing the absolute total at almost \$100,000,000,000. Add to this the "ghastly debit" of human lives. Estimating the number of those killed, dead, or permanently incapacitated from earning a livelihood at 6,500,000, and ascribing to each man an average potential economic value of \$3,900, the *Journal* concludes that from this source alone there is an additional aggregate loss of \$25,350,000,000. Without taking into account the incalculable material damages to the territories ravaged by the war and the dislocation of trade contingent on it, we may therefore roundly estimate the total economic loss to the nations, in money and men alone, at about \$125,000,000,000. According to Professor Seligman the war bill of the United States for the first year of its participation in the conflict will approximate to \$10,000,000,000. Account must, furthermore, be taken of the interest constantly accruing on the money already borrowed by the various belligerent nations. Thus the national debt of England alone will entail an interest of about \$1,500,000,000, while the annual interest of Germany is said to be well over \$1,000,000,000. In the former case the staggering liability has actually been met up to date by the new English war taxes, but the revenue thus gained can provide for little more than the bare interest. German war taxes, it is claimed, do not even remotely cover the interest. However this may be, no one can fail to see the alarming character of the heavy annual liabilities of the belligerent nations. "Countries that have been piling up debt without proper provision for adequate revenue expansion may have to confess bankruptcy before the obligation of repayment matures."

Catholic Schools for the
Colored Race

NO report of the Catholic Board for Mission Work among the Colored People in the United States has ever been more consoling than the one just issued. Eight new primary schools and two schools partly of a high-school character have been opened. In Mississippi, according to the statement of Mgr. Burke, Director General of the Board, great impetus has been given to the educational missionary propaganda by the Fathers of the Divine Word, and in Louisiana the Fathers of the Holy Ghost have energetically cultivated the new field opened to them there by the late Archbishop Blenk.

One of the comforting signs of the sterling Catholicism that exists in all parts of the country was offered by the generosity of a family in Boston. A struggling pastor in the South wrote to Mgr. Burke that a school was absolutely needed in his place if the children were to be held to the Faith. At the moment the Director General was not in a position to supply the demand. Shortly afterwards he brought the matter to the attention of the Richards family of Boston, whose father was the most prominent American brought into the Fold by the Oxford movement. Father Richards, the eminent Jesuit, is a member of the family. His brother and two sisters gave the funds needed for the erection of Father Massey's school in Tuscaloosa, Ala., in gratitude for the grace of conversion granted to their father. If more of the generous Catholics of the country could be brought to the realization of how much the schools mean to the colored race, and how many thousands might be saved by their instrumentality, there might be more imitators of the generous Richards.

About \$3,000 is expended monthly by the Board for the support of schools and churches in the South devoted to spreading the knowledge of the Faith among the colored population. Protestant denominations have expended large sums upon the work of "evangelizing" these people. Methodists in particular have organized extensively for this purpose. We must answer by deeds the taunts cast at us that we are neglecting them.